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[For the Register.]

MR. BADGER'S DEFENCE OF SLAVERY

MESSRS. EDITORS:—On a late visit to Washington, I listened with profound attention, in the Senate Chamber, to a speech on the exciting topic of the day, by Mr. Badger, of North Carolina. Mr. B. is a very able man—an interesting and conciliating speaker. Like hundreds of others, he emigrated from New England, when a very young man, with his fortune on his back and in his head—studied and commenced the legal profession at Raleigh, and soon became eminent at the bar. Gen. Harrison selected him for his Secretary of the Navy.

Mr. B's. speech was an earnest appeal to the Senate, in view of the threatened position to be taken at the South. I did not understand him as concurring at all with this movement; but as a consistent and firm friend of the Union as it is, and opposed to the contemplated Nashville Convention. But he expressed his strong fears of what *might* result from such a meeting, and therefore deprecated measures tending to inflame, rather than allay, existing excitements.

Mr. B. is, probably, a slaveholder, and yet a religious man; and after defending slavery, as consistent with Christianity, and expressly sanctioned in the Old Testament, he severely condemned the views of Mr. Mann and Mr. Seward, in relation to fugitive slaves. If Christians, of this era, are bound by the ceremonial law of the chosen people, in that barbarous age; and that is to be sanctioned by the fact that slavery, with other existing evils in society, was not attacked and condemned by the Saviour, and his disciples and apostles, the question would appear to be settled.

Mr. B. having arrayed before the Senate the strongest scriptural evidence, to justify slavery, and accompanied it by the reflections of "the celebrated Dr. McKnight," I requested my Pastor to examine them and give me, in a few words, his own views. I enclose them, asking leave to preface them with some of the extracts relied upon by the speaker.

The first is from Leviticus, chap. xxv. 39th to 46th verses inclusive:—

"And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant:

But as a hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bond-men.

Thou shalt not rule over him with rigour, but shalt fear thy God

Both thy bond-men and thy bond-maids, which thou shalt have *shalt be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land; and they shall be your possession:

And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour."

Mr. B contends that this slavery "was approved, first negatively, and then positively," by the apostles, and no where condemned, and quotes Dr. McKnight as confirming this view by quotations from Paul's First Epistle to Timothy, by enjoining Christian slaves to honor and obey their masters &c., that "instead of encouraging slaves to disobedience, the Gospel makes them more faithful and conscientious"—and thus "by sweetening the tempers of their masters, and inspiring them with benevolence, it renders the conditions of slaves *more tolerable* than formerly."

Of the passages in Collossians, "Servants, obey in all things your master, &c.," Dr. McKnight says:

"In this and the parellel passage (Ephesians vi. 5,) the apostle is very particular in his precepts to slaves and lords; because, in all the countries where slavery was established, many of the slaves were exceedingly addicted to *fraud, lying* and *stealing*, and many of the masters were tyrannical and cruel to their slaves. Perhaps, also, he was thus particular in his precepts to slaves, because the Jews held *perpetual slavery to be unlawful*, and because the Judaizing teachers propagated that doctrine in the Church [! But from the apostles' precepts it may be inferred that if slaves are justly acquired, they may be lawfully retained, as the Gospel does not make void any of the *political rights* of mankind."

With such Christian authority, (as good as that of frequenting the side-board at ministerial associations, forty years ago,—merely exercising the then *acknowledged rights of mankind*) we marvel that such a man as Mr. Badger, in this age, is satisfied, in recognising as lawful, "proper slavery, perpetual slavery, a servitude for life, with the obligation of servitude transmitted to the descendants" forever!—and that "it cannot be, that it is, in itself, utterly unlawful and irreconcilable with the spirit and teachings of our devine religion." Mr. B. then remonstrates; "I wish these gentlemen to understand that we do not stand in the attitude of flagrant robbers and opposers, who have no *apparent* reason and justification for our conduct."

If the Levitical law is good Constitutional law at this day, in justification of perpetual slavery, it is *as* good to urge against any more stringent bill, at least, for the delivery of escaped slaves. In the elaborate instructions of the great Lawgiver before making the passage of Jordan, we have a very marked distinction in relation to what is deemed *property* at the present day. Deut. xxii. 1, "Thou shalt not see thy brother's *ox* or his *sheep* go astray, and hide thyself from them; thou shalt in any case bring them again unto thy brother." But in next chapter, v. 15 and 16th, Moses thus charges; "Thou shalt not deliver unto his master the servant [slave] which is *escaped* from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him."

But I will say no more, and submit the manuscript "Comments" referred to. Yours,

A LAYMAN.

COMMENTS ON MR. BADGER'S SPEECH.

1. *His argument for Slavery from Leviticus, 25th. chap.*

Christians are not under the Law, but the Gospel. Even Jewish slavery two thousand years ago was milder than Christian American slavery at the South. Wars of extermination were sanctioned by God, or by his servants, against the Canaanites and others. Would they be right now? Polygamy was practised by Abraham and other patriarchs. Is that therefore right now? If Mr. Badger, and others, can bring a special command from God for slavery, as Moses and Aaron could, according to his speech, then he may hold slaves; but not otherwise. To hold slaves, to wage wars of extermination, are such solemn things to do, that they are only lawful when God expressly commands them. We are not allowed to put men to death, but society thinks itself entitled to do it for its safety. You or I must not kill Dr. Webster, but society does it with a clear conscience to prevent worse evils. So God may for the time allow, or tacitly approve of war, of slavery, as of polygamy, as of sacrifices, and other barbarous customs, "for the hardness of men's hearts," and to prevent worse evils.

But it needs a new revelation from heaven to authorise Southern slavery, for it is ten times worse than Jewish, Greek, or Roman slavery.

2. *His argument from Paul's Epistle, and the silence of Christianity.*

Dr. McKnight was a very good man but he lived in an age of war, cruelty, and oppression, and his individual opinion is no more valuable to support slavery than it would be to uphold monarchy, or any other old abuse.

Paul says, "Honor the king;" why has Mr. Badger and his ancestors repudiated that precept, and chosen their own rulers? You can draw as good an argument for despotic power in rulers, as you can for irresponsible power in private masters over their slaves, from the New Testament.

Christ does not in so many words condemn slavery; neither does he directly condemn war, the slave trade, piracy, counterfeiting, rum-selling, or buglary; but are all these things therefore right and good, and to be allowed? Christ does not follow up the vices in detail, for that would be an endless work, but he cuts off the great tap-roots, and they all die. Every precept and beatitude in this view aims an effectual blow at slavery, just as they do at every other violation of human rights, every sin, every evil. Kill the big Devil, and all the little devils will die fast enough.

Many things were allowed for the time, because the world could not be reformed in a day. The Gospel did not say a word against the Roman military despotism, but think you that Jesus approved of it, because he wrought a miracle to pay the tribute-money?

The wisdom of Christ was shown not only in what he taught, but in the way he taught, as men were able to bear the truth.

Permission of an evil may be necessary for a time, though we are getting ready as fast as we can, to do it away. But *permission* is not *sanction*, and was not with Christ or Paul.

If Revelation favor slavery, then it does war; then it does the slave trade, polygamy, and various other things which the conscience of the world now pronounces to be vices. In truth it does not favor any form of sin, or evil, for its very aim and object are throughout to war with every thing at variance with the virtue and happiness of mankind; and certainly nothing embodies in itself a greater amount of iniquity, first and last, than this stupendous theft of the rights of three millions of men, women, and children.

[The following extracts are sent by "A Layman" and may very properly be appended to the foregoing.]

PROGRESS OF CHRISTIANITY IN SOCIETY.

"Eighteen hundred years of *preaching* peace and brotherhood have at length resulted in *peaceful industry* being honorable and powerful. When Christianity first promulgated the doctrine of 'peace on earth and good will to man,'—it was in the bosom of a social system which recognises no law but the right of the strongest. The motto that might be inscribed over all the transactions of the Pagan world was, 'Give it to me willingly or else I will take it by force.' Warriors, priests and *slaves*, were the distinctions of the different classes, when Christianity came and 'preached as one having authority,' that 'man ought to love God above all things, and his neighbor as himself.'

God knows that we are, alas! a long way from fulfilling that precept, but still it has worked an entire change in the construction of society. The shine is taken out of military glory. It has ceased to be in accordance with the predominant sympathy of the civilized world. The progress of industry and the developement of the principles of commerce have resulted in the nearest fulfillment of the injunction of *peace* which the world has seen."

[Westminster Review, Jan. 1850.

"Amongst those social relations which were alien to the nature of Christianity, found existing at the time of its first propogation, belonged slavery."—"The consciousness of possessing a common human worth, was lost"—"Hence men could no longer recognise the fundamental identity of human nature, and believe one class destined by nature itself to be *the tools of another and without any will of their own.*"—"And thus it would happen that the nation which was *most ardent for civil liberty* still employed thousands only as slaves." . . . "But Christianity brought about that change in the consciousness of humanity, from which a dissolution of this whole relation, though it could not be immediately effected yet, by virtue of the consequences resulting from that change, *must inevitably take place.*" . . . "Christianity no where began with *outward* resolutions and changes, which in all cases where they have not been prepared from within, and are not based upon *conviction*, fail of their salutary ends. The new creation to which Christianity gave birth was in all respects an *inward* one from which the outward effects gradually, and therefore more surely, unfolded themselves to their full extent."

[Neander's Hist. of Christianity.

Make other men's shipwrecks sea-marks to yourself.

LIFE OF FAITH.

I will tell you familiarly what God hath done for my soul, and in what train my soul keeps towards himself. I am come to a conclusion to look after no great matters in the world, but to know Christ and him crucified. I make best way in a low gale. A high spirit and a high sail together will be dangerous, and therefore I prepare to live low. I desire not much, and pray against it. My study is my calling; so much as tends that way (without distraction) I am bound to plead for, and more I desire not. By my secluded retirements, I have the advantage to observe how every day's occasions insensibly wear off the heart from God, and bury it in self, which they who live in care and cumbers cannot be sensible of. I have seemed to see a need of everything God gives me, and want nothing that he denies me. There is no dispensation, though afflictive, but in it, or after it, I find that I could not be without it. Whether it be taken from, or not given to me, sooner or later God quiets me in himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways, you know, are, in a sense, hedged up with thorns, and grow darker daily; but yet, I distrust not my good God in the least, and live more quietly, in the absence of all, by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me, to make me believe for my mercies before I have them; they will then be Isaacs, sons of laughter. The less reason hath to work on, [that is, the more entirely reason is perplexed, and is at a loss what measures to adopt,] the more freely faith casts itself on the faithfulness of God. I find that, while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. If I tumble out amongst means and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise, when a thousand rise up against me. Therefore, my way is not to cast beforehand, but to walk with God by the day. Sufficient unto the day is the evil thereof. I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities. As for the state of the times, it is very gloomy and tempestuous. But why do the heathen rage? Faith lies at anchor in just the life of Christ on earth, and this is just the life that must be wrought in the believer. *My meat is to do the will of my Father.* There is heaven, and the life of Christ, in that sentence, and it is nowhere else. [N. Y. Evangelist.

PULPIT ELOQUENCE.

[The following quaint and pungent specimens of pulpit eloquence are from the "Puritan Recorder."]

I have lately met with a curiosity, in the form of a sermon; not that a printed discourse is of itself any great curiosity in this latitude, but *such* a discourse is; in proof of which, I affirm that I have *read it through*; yes, through the whole twenty-seven pages, and that without yawning! The old reproach, "dull as a sermon," is at fault for once, at least.

It is "A New Year's Sermon, delivered in Granville, Licking County, Ohio, on the 1st Sabbath in January, 18—, by Rev. Jacob Little, pastor of the Congregational church."—From one who heard the discourse, we learn that it is the pastor's custom to introduce the New Year with a faithful and minute account of the old, and particularly, of what may have taken place in his own society and town during the year. In a note we read, "On the first Sabbath of the year, the aisles and entry are occupied with seats brought in for the purpose, and the house is crowded before all are accommodated; and a lage portion of those guilty of the vices denounced, are present. The reader therefore, will understand, what otherwise had been utterly inexplicable, viz., why the chief tavern keeper of the village should have proposed to publish the sermon on his own responsibility; and that as the result, he is likely to realize something handsome" from the "operation." Probably, nothing on his bill-of-fare is called for more frequently, or devoured with greater relish, than this same *all-spiced hash.*"

The document is interesting to a New England reader, as a specimen of the way in which they "*do* preaching," and *bear* preaching, out West. There is withal a vein of good common sense running through the discourse, and many very practical suggestions of universal application.

A few extracts may help the reader to some idea of the general character and spirit of the whole sermon. In his exordium, the Preacher says * * "We are now brought 365 days nearer the Judgment Seat of Christ. The wicked feelings, wrong conduct, neglected duties, slighted privileges, and all the sins of fifty-two weeks are added to the list of former years,—a list before truly dreadful. *It is filed away for Judgment.* * * We must be prepared to meet it when presented."

After alluding to the principal events that have occurred in the world abroad, he says of the United States. * * "Estimating the cost of our Mexican Enterprise at $ 170,000,000, in silver, it would load 10,625 two-horse wagons, which would extend thirty-six miles, buy all the territory we have acquired, and have money enough left to build three railroads to the Pacific. * * Money for sin comes easy, but for religion, hard. The cost of dancing last winter, in the city of New York was estimated at a quarter of a million; eighty balls in Tammany Hall. It was said in Congress, that a regiment in Mexico cost a million per annum. I have heard of the great cost of the officers and Missions of the American Board. They took the Sandwich Islanders—savage idolaters—in the rough, reduced their language to writing, translated into it the Bible and various other works, taught 40,000 to read, clothed them, secured their independence, raised high the standard of morality, formed twenty-two churches, received 33,000 members, and all this for little more than half a million—the support of a regiment for six months. This mission, 15,000 miles off, has lived a quarter of a century on what would not sustain the dancing of the city two winters." * * As to Temperance, "The United States is drinking at the rate of 23,000,000 gallons of alcohol per annum; and to a great extent, rumsellers control the elections and are lords of the land." [The following paragraph, of course was written before Newton gained its unenviable notoriety.]—"The brightest feature of the past year, is the lessening of Sabbath desecration. Not one of the two hundred trains of cars running into Boston, disturbs the stillness of the New England Sabbath. No mail nor car moves in New England on that holy day." [This is to be understood "with limitations!"] * * After breathing a little, while the choir sang,

"Come let us anew,"

he proceeded to speak of his township, under several distinct heads; from which we gather the following facts. "The *Maternal Association* has in it forty-seven mothers and ninety-five children; and requires the former to meet monthly, and the latter quarterly. They are deficient in punctuality."

Of his *Sabbath schools*, embracing 327 scholars, we learn that "every lesson was committed by the following ninety-five children." (Here their names are recorded.) "The Assembly's Catechism has been committed by fifteen, to whom I have given certificates pasted in with the 107 questions, certifying that they have not failed in more than two words in any place." (Then follow their names, among which was one girl only five years old.) "Continue to repeat the Catechism at the quarterly meetings, and as often as once a Sabbath until you are twenty-one, and then this system of divine truth will be familiar through life, and be worth to you one thousand dollars."

Of the *Temperance cause*, we read, "The intoxicating liquor consumed in 1848, was 2,153 gallons; 400 gallons more than for 1847. Of this 2,153 gallons, fifty-seven were wine, and four hundred thirty-one strong beer. If we compassionated venders and drinkers as much as we ought such objects of pity more pains would be taken to rescue them from their horrid business." * * "The *Sabbath* is not openly profaned by 1,142 of our adults, leaving one in eleven to visit, work or journey on the Sabbath." * * Of the Bible distribution, he says:—"One family so out-heathen the heathen, as to refuse a Bible." * * * "*Public worship* is attended by 1,129 adults, leaving 128 to live like heathen in a Christian land." I have not for more than twelve years, lost a Sabbath on account of ill health. During the year, I have preached twenty-eight doctrinal sermons on the following subjects, (which were mentioned together with the number of each sermon.) "This completes my course of doctrinal sermons, lasting ten years, making 234 in 520 Sabbaths; less than one doctrinal sermon in a fortnight. The *Church* in town, embracing seven sects, has five hundred ninety-one members, and fifty-six apostates; fifty-five less members and ten more apostates than last January. * * The town has eight hundred and thirteen souls; three hundred eight impenitent adults, and three hundred and eleven professors of religion. The township has one hundred and four impenitent adults who were baptised in infancy, making nearly one-seventh part of the impenitent adults." * *

Of those who have been cut off from his church by discipline, we are interested to know that thirteen per cent. were those who were adults at baptism, while only three per cent. were baptised in infancy. "The following twenty-two members, (mentioning their names) have not worshipped with us so much as once a month. They are not all delinquents, however." * * After summing up their contributions for the year, which seem to have been large for such a congregation, he adds, "If these items cause pride, I will balance them with the items of vice which should cause shame. This township has forty-nine drinking families, and one hundred fourteen drinking adults, thirty-one drunkards, and has consumed 2,153 gallons of intoxicating liquor. Two hundred and twenty-nine families read no religious paper, two hundred and fifteen have no family altar, one hundred and fifteen adults visit, work or journey on the Sabbath, one hundred and twenty-eight neglect public worship, fifteen cannot read, one hundred and ninety-five use profane language, three hundred and forty use tobacco, sixty-one play cards, and forty attend balls.

"On the 6th of January, there was a dance at one of our public houses, graced with nine females and a fight. Another fight occurred in the summer; and we are much obliged to those who caused the parties to be fined. Such disgrace comes from alcohol. One hundred and seventy-eight children between six and twenty-one years of age, attend no Sabbath school, and six hundred and sixty-six adults are supposed to be impenitent, walking securely down the broad road."

"As we retire till the afternoon let us feel that the departed hours of the past year have borne to heaven a more minute account of our affairs. * * The sins of the year are recorded on high—wrong thoughts, murmurings, temptations encouraged, improper words, Sabbath breaking, and all the sins of 365 days. They all stand before God with the freshness they did the day we committed them. * * If we go on to harden in sin, and fill our cup of iniquity for a more frightful doom, it is as dreadful to live as to die. A thrilling sense of the past, should now begin to make us live with eternity in view. Before we hear the remainder of the sermon, and while the statistics of vice and death stare us in the face, let us fully determine that every future day shall be worthy of a better record."

The afternoon discourse, which deals much less in statistics, closes with this solemn and pungent appeal. "If death pursues the course of the past year, then once in nine days, one of the township must be drawn out for death, the coffin, the grave, and to be forgotten. * * We should not allow ourselves a moment's peace, till our souls are insured. * * My impenitent friends, through the mercy of God, you have been spared another year. God's compassion has held you another three hundred and sixty-five days from sinking down to the world of despair. * * I warn all, who are passing over this first Sabbath of the year, against the sins of the past year. You swearer, you dealer in alcohol, you drinker, you card player, you who neglect public worship, and you slave to any other bad habit, I warn you against repeating your sin. You do at your peril what God forbids. As sure as his word is true, he will watch you every moment of this year. Let no one who would not throw himself out of the divine protection, neglect the Sabbath, secret prayer, or his own salvation." * *

Surely this is crying aloud and sparing not; giving to each his portion in due season. We do not wonder that his church is thronged, even by those who know beforehand that they must writhe under the scalpel of the truth; nor that his *control* in town is like that of many of the early ministers in New England in their respective parishes. Have not their successors lost power, by losing simplicity and directness? Are they not less pungent because more classical? Do their rounded periods prick? Do they deal enough with facts, carefully reading the signs of the times? Ought not the most cultivated New England congregations to be made to hear such preaching occasionally, i. e., provided they be in the same condemnation, and provided too, the minister be able so to preach! H. F. B.

MR. EMERSON'S LECTURES.

Mr. Emerson concluded on Tuesday evening of last week, a very brilliant and successful course of Lectures, in New York. His reception has been far more enthusiastic than it ever was before in his community; and we have rarely seen so splendid a collection of cultivated people, gathered by any public Lectures.

The reviews, magazines, newspapers, foreign and domestic, have made it no small part of their business these few months past, to say their say about Mr. Emerson. The entire range of criticism upon him we judge, would cover the whole ground, from Shakspeare down to the latest Lunatic, the Massachusetts Quarterly, representing the beginning, and the New York Herald, the end of the scale. And indeed these extremes account for each other. Some must adore what others curse, and love what others hate, to keep the beam of things easy. One of the safest ways, too, of spiting a community, is to overvalue what it underrates. Mr. Emerson seems to be used in a good many places, as the wagon full of chain cables is used on board our steamboats, to trim ship. If the orthodoxy of a man is suspected, let him abuse Mr. Emerson; if his liberality is doubted, let him praise him. In narrow communities use him as a wedge; in latitudinarian ones, squeeze him to death. Perhaps it is not strange that Mr. Emerson should be the subject of so much personal and extravagant criticism, pro and con. The fact is that his mind comprehends to a very extraordinary degree generals and particulars, the absolute and the concrete—uniting comprehensiveness and acuteness, the theoretic and the practical; and that with all his abstractness of thought, no man deals more with the immediate and the actual. Looking off to the far horizon as it seems, we yet feel him sticking his lance directly into us, and while sailing over our heads, he is treading on our toes. His impersonalities are the most personal things in the world. While his themes are as broad, remote, cool, as the Polar seas, he is in fact bestriding the brook that runs by our own door—and makes us feel as if he were trying us for our immediate behavior and opinions. There never was any preaching more direct and pungent; more aggressive or more provoking. This accounts for the feeling he excites. It is a personal one—and has the earnestness of politics or Sectarianism. And this has produced the amount and character of the criticism upon him.

The interest and charm of Mr. Emerson's writings and speech, consist, we think, very much in his reproducing a school of thought, with which earlier periods of the world have been very familiar, but which various circumstances, some good and some bad, have crowded out of modern notice. His grand *tour de force*, if we may so call it, consists in casting himself back of the Christian era—and behind the light of modern civilization and the Gospel, and making over again the observations which unassisted reason then made upon the great phenomena of nature and the soul. He introduces his hearer to the heathen and primitive state of things; strips the evangelical skin from the world, strains out from our common atmosphere, the Gospel beams, and then delights us with the excellent morality and religion taught by the everlasting laws of the universe. It requires no common genius to do this. It is no ordinary service that he thus renders. The training a man must go through, to get rid of Christian *prejudices* in this nineteenth century, to make himself a good, honest heathen, to stand with the pre-Adamite man he talks of, and look out of pure natural eyes into the sky, upon the world, into the soul—this training cannot be often looked for, for it is too expensive; and the results of it are likely to be similar to Michael Angelo's experience, who Emerson tells us could only read by holding the book over his head, after he had painted the ceiling of the Sistine Chapel. Mr. Emerson tells us most eloquently, charmingly, instructively, what would be the best possible philosophy of nature and man, the best ethics and religion, if we had no help but our own in making them. His views here are so new and fresh, that we forget that they owe their novelty mainly to a subtraction from every moral and theological opinion and judgment of precisely that which revealed religion has added to them.

They are not made false by this process; only partial, imperfect, denuded, cold. He gives us moral and religious truth out of the moulds of Christianity. Most of us never saw it there before. He has eaten this unleavened bread, and found it life-supporting; and we forget that we know it very well, and live upon it, too, with the yeast of the Gospel in it. The inference we are apt to make, under his views and influence, is, that if we accept what he says, we must give up what he does not say; and as he says a great deal which carries our cordial consent—which seems as vitally true as charmingly new—we are half-frightened lest we should be coaxed or cozened out of a faith which he evidently abjures. But if we consider that the peculiarity of his mind and views is in what he has not, not in what he has—in what he has stripped off, not in what he has left—that he shows us the frame of things, with one or two important layers dissected off—we can then have the comfort of accepting and enjoying what he says, and still hold fast to what he does not say—to our Christian faith and experience. He might never have been able to say what he does, if he had retained this; but it is not necessary for us to give it up, in order to listen to him with pleasure and instruction, or even to agree with him.

Goethe says, according to the North British Review, "that the idea of ancient art, is *law*; that of modern art, *frèedom*; and hence," it proceeds to remark, "while the one exhibits unity and perfection, the other is characterized by greater individuality and intensity of subjective feeling. The one took its rise in the worship of nature, in true pantheism, the idea of the Kosmos, or harmony of the whole; the other in the new subjective world, brought to light by Christianity, the unspeakably deep and awful relations between individual man and a personal God." Mr. Emerson is an ancient; a Greek criticising modern society, morals, religion, by his own standard. We hear him with pleasure and profit; for he must have rare genius to be this at our time of day. But we have no notion of putting Socrates in Moses's seat, much more in the Master's; or of stripping ourselves of Christian garments, to run in the Greek games with this fleet, clean-limbed athlete.

But we started only to write a paragraph. Mr. Emerson is every inch an artist; altogether the most artificial and intentional speaker we ever heard. His simplicity is brimful of design. He stumbles with effect, hesitates with a meaning, knows how to look sober when shaking his inward sides, and has all the ultimate attainments of a man born and trained to the best effects of the orator. His manner, like his views, owes its power to what is pared off. His simplicity is that of a man who goes naked in winter, a matter of no small discipline, and not kept up without the highest effort. It is fascinating as a new country; and he charms as an Alcibiades would, arriving by the next steamer and lecturing on beauty and truth in the Hope Chapel. [Christian Inquirer.

THE HEAVEN OF THE BELIEVER.

The hope of perfect righteousness in the life to come is founded solely on Christ, and on the presence and possession of his grace in the soul. We must know Christ, must be found in Christ, must have Christ revealed to us by the Father, and the Father revealed to us by Christ, or there is no salvation for us. It is all of grace, all of grace.

Perish every vain pretence
Built on human excellence.

There is no virtue without grace. Grace must come first then virtue afterwards, and both are the result only of Christ in the soul, the hope of glory. The hope for the future springs out of the begun reality in the soul now. The believer hopes to be in heaven hereafter, because he is in Christ now, and for no other reason. All the righteousness of believers, whether of prayer, charity, good works, or any Christian graces, is the result of Christ abiding in them, and they in Christ. "Of him are ye in Christ Jesus, who of God is made unto us our wisdom, righteousness, sanctification and redemption." There is a sacred, wonderful, absolute union between each believer and Christ, by virtue of which his righteousness is their righteousness, and they are growing more and more into his character; he is the soul of their souls, the life of their life, and their life is hid with Christ in God, and they are complete in Christ.

This is heaven; the principle begun on earth, the reality completed in eternity; begun in Christ, and dependent on Christ, now and forever, and known only so far as Christ is known. It is a hidden life now, which the world cannot see, any more than they can behold the form of the Lord Jesus himself, or look into the workings of the Spirit of God in the soul of man in audience with the Deity. The fruits will be seen where the life exists, but the life itself is hidden, and goes on by divine grace, no more to be seen than the secret circulation of the life-juices of a fruit-bearing tree are to be seen, coursing from the root to the branches. This life is constantly increasing, and the law of the spirit of life in Christ Jesus is evermore setting the soul free from the law of sin and death. All the discipline of God is with reference to the growth of this life, and the triumphs of this law. The ripening of the wheat for the harvest is owing wholly to this inward life of Christ, which is ever advancing, fulfilling, and growing more perfect. Growth in grace and in the knowledge of our Lord and Saviour is its characteristic. And as the husbandman watches for the ripening of the wheat into the harvest, so the Lord Jesus watches over the growth and ripening of his saints for glory. He watches for the perfection of his own image in the soul, and when this is accomplished, the Lord's will is completed; and beyond all question, the moment the soul leaves the body, it is perfected for the harvest. All sin is done away. The law of grace is triumphant and alone. Then the image of Christ shines out. Then the veil is drawn aside. Then the darkening wall is taken down, and the glory of the Saviour is manifest. The Divine Artist has been at work in secret, but as soon as the work is finished, the walls of the room drop away, and the new creation is seen in its resplendent perfection and brightness. Then shall the righteous shine forth as the sun in the kingdom of their Father.

Now the death of self is an essential element in this process of life, and the enthronement of Christ instead of self in our whole being. Perhaps faultlessness, absolute sinlessness, and perfection in the presence of God, is to be reached no other way. The death of self is the only possible introduction to the life of glory. The discipline of this death is painful now, and every effort of self-denial is attended with difficulty. Hence the conflict, while it remains a question whether we shall say, My will, or Thy will. The conflict must endure, until the "*my will*," is gone, and the "*thy will*" remains, supreme, undisputed, blissful. And oh! what a triumph, when, by the life of Christ, sinful self shall be conquered, extirpated, and done with forever! What glory and happiness, to have our own will swallowed up and absorbed in God's will, so as eternally to seek and desire nothing, by any possibility, but just what pleases him, so as to be morally just like him, and in his holiness one with him for ever and ever! This would be the glory and blessedness of the heavenly world, even here, to have done with self, no more thought or anxiety about self, but every feeling, every consciousness, every activity, a spontaneous breathing and movement of love! If anything like it could be reached on earth, if a man could forget self, could wholly go out of self into God, and out of all concern about self, into an absorbing regard for God's glory, an absorbing love to God, surely that would be heaven. What a divine freedom would that be, like the angels' what a release from prison and from bondage, into the freedom and fullness of the living God!

THE HOME OF THE SOUL.

What a beautiful thought was that of Moses, the man of God, "O God! *thou* art our *dwelling-place* in all generations!" Changes are continually occurring in this world; "man, being in honor, abideth not;" kingdoms rise and fall; the day is coming when the earth and all the works that are therein shall be burned up; they shall wax old like a garment, and as a vesture they shall be changed; they shall be folded up and laid aside as worn-out clothing, to be used no more in the same fashion: but the eternity and immutability of our God and Saviour shall ever remain the same for our consolation and refuge.

The holy apostle affords us the example of staying himself upon the same consideration. Since such is the steadfastness of the Most High every word of his is reliable, every promise is worthy of unintermitted trust. That promise can no more avail, than Jehovah himself can cease to exist. Our Lord has confirmed it, when he said, "Heaven and earth shall pass away, but my words shall not pass away."

Whatever changes or reverses therefore may take place in sublunary affairs, though we may lose house and home, and our worldly all, we have in our Maker a changeless dwelling-place. The bosom of God is the *Home of the Soul.*

So saith St. John, "He that dwelleth in love dwelleth in God." To dwell in God, or to have God for our dwelling-place, implies *reconciliation*, for, "how can two walk together," much less dwell together, "except they be agreed?" It implies *nearness of access.* "They that are far from thee shall perish, but it is good for me to draw near unto God." It implies *trust and confidence.* No one would build on the fluctuating sea. But "the Lord is my rock and my fortress; who is a rock, save our God?" "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." It implies a *right* of some sort, for a man's dwelling-place is his own. Every man's house is his castle. He is presumed to have the right of occupancy and use. So the pious calleth, "O God, thou art *my* God; early will I seek thee." And God refuses not to acknowledge the claim. "Be not dismayed, for I am *thy* God." "Hear, O Israel, I am God, even *thy* God." It implies *permanence.* A dwelling is not an inn, or a lodging-place for a night. Neither is it a temporary harbor for an emergency; but a constant and habitual residence. Men are, indeed, ready enough to run to God in a storm, and to quit him as soon as the storm blows over; but to fly to him for refuge and treat him as a mere convenience, is a very different thing from making him our dwelling-place at all times. "Trust in him *at all times*, ye people; pour out your heart before him: God is a refuge for us."

The future condition of the children of God must be infinitely preferable to their present state. The clay tenement which we now inhabit is but a temporary lodging. The mansion to which we are going is "a house not made with hands, eternal in the heavens." There is all the difference between a palace and an inn. The moment then that announces our release should not be so gloomy as it is often represented.

"Why should not he, whose touch dissolves our chain,
Put on his robes of beauty, when he comes
As a deliverer? He hath many forms:
They should not all be fearful. When his call
Is but our gathering to that distant land,
For whose sweet waters we have pined with thirst,
Why should not its prophetic sense be borne
Into the heart's deep stillness, with a breath
Of summer winds, solemn, yet lovely?"

If our hearts were what they should be, we would feel like the happy school-boy, when he quits his tasks at the holidays. At every homeward step familiar objects greet his eye. The church-spire rises in the distance. Scenes thicken fast associated with some interesting recollection. The old trees, each of which has its own personal history, bend to welcome him. His father's house comes in sight, and his heart bounds with pleasure; his feet cannot fly fast enough to bring him *home!* Once within the doors, what embraces! what congratulations! what shouts of joy! O Christian! if we have not similar exultations at the thought of going "home"—home to our Father's house—I fear me it is because we are conscious of being truants and delinquents; and sin, with its leaden load, retards our steps.

There *have been* those who have thought with lively pleasure of God as the home of the soul. The last entry of David Brainerd in his diary was, "O my dear God, I am speedily coming to thee, I hope! Hasten the day, O Lord if it be thy blessed will." Mrs. Rumpff's last words were, "I have been a stranger on the earth, but I return to my true country." "And we desire that every one of you do show the same diligence to full assurance of hope unto the end."

[Presbyterian.

Diligence, industry, and proper improvement of time, are material duties of the young. To no purpose are they endowed with the best abilities, if they want activity for exerting them. Unavailing, in this case, will be every direction that can be given them, either for their temporal or spiritual welfare. In youth the habits of industry are more easily acquired. In youth, the incentives to it are strongest, from ambition and from duty, from emulation and hope, from all the prospects which the beginning of life affords. If, dead to these calls, you already languish in slothful inaction, what will be able to quicken the more sluggish current of advancing years!

Industry is not only the instrument of improvement, but the foundation of pleasure. Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind. He who is a stranger to industry, may possess but he cannot enjoy. For it is labor only which gives the relish to pleasure. It is the appointed vehicle of every good man. It is the indispensible condition of our possessing a sound mind in sound body.

PRAYER.

How pleasant and how sweet is prayer; the outpouring of the spirit before God, and confession of sins which we have knowingly or ignorantly committed. The time of prayer is that of solemnity and impressiveness, the time at which our thoughts should be devoted to our God, and at which we ought to think of affairs of a higher nature than those connected with this transient existence. How often do we hear persons say they have no time to pray. Oh! how sinful is it to feel or utter such a sentiment. Will any person pretend to say with truth that they cannot set apart a certain part of each day to thank his Maker for the blessings showered on his unworthy head! Would we not be undutiful and ungrateful did we not give a portion of our thoughts daily to the great King who has made us! Let us now inquire the object of prayer, and in what manner it can be rendered acceptable to God.

The object of prayer is to bring us nearer to our God. It reminds us that we are frail mortals, and are solely dependent on the Omnipotent One, who exists to eternity, for our health and for all the comforts which we enjoy; that we are all his children and the work of his hand, and that without his aid life would be a tedious and a mournful journey, without his divine Law, we would be unable to learn the duties to be observed in order to receive everlasting life in the world to come. Prayer is a time for reflection, a time at which we can ask forgiveness for the sins which we have committed, a time when we can humble our spirits before the footstool of the Almighty and seek protection from his divine grace. To make prayer acceptable it must be given as a free-will offering, and with a pure and upright heart; it must be the outburst of the soul overflowing with love and adoration for its Maker. In short, Sincerity and Piety alone can make prayer acceptable. [Asmonean.

Philadelphia, Nisan 6th, 5610.

THE INQUISITION.

From an excellent article in the Methodist Quarterly, on Ticknor's Spanish Literature, we extract the following strong paragraphs:

The closing chapter of the first period is occupied with the dismal history of the establishment of the Inquisition, and its first steps in the atrocious career of blood and crime through which it afterwards passed in Christian Spain. We have already alluded, in general terms, to the deadly influence which this diabolical invention exercised over the outward prosperity and intellectual culture of Spain. No language is strong enough to express the horror which the long train of cruel and ghastly deeds connected with its hated name inspires. Far be it from us, as Protestants, to charge on all the members of the Catholic Church at any time, or on any members of the Catholic Church at the present time, a sympathy with its detestable outrages, committed equally against the rights of man and the honor of God. But in these latter days, when that ancient apostacy is again enticing men from the simple faith of the Gospel, by the allurements of æsthetic taste; by gorgeous ceremonials; by solemn music and priestly pomps, at shrines and altars ornate with the costly gifts of kings and princes; by the splendors of pictorial and architectural art; by the images of saints, martyrs, and madonnas; by the pretending miracles attesting her transmitted holiness and power; when learned men and accomplished women are stifling the spirit of inquiry, and putting their doubts to rest by surrendering their reason captive to the asserted infallibility of the See of Rome; when to her other incantations, she has added, with the cunning of her worldly flexibility, the false appearance of sympathy with the liberal spirit

were sustained by the passion and religion of the lower classes of society, became irresistible. The fires of the Inquisition were gradually lighted over the whole country, and the people everywhere thronged to witness its sacrifices, as acts of faith and devotion.

"From this moment, Spanish intolerance, which through the Moorish wars had accompanied the contest and shared its chivalrous spirit, took that air of sombre fanaticism which it never afterwards lost. Soon its warfare was turned against the opinions and thoughts of men, even more than against their external conduct or their crimes. The Inquisition, which was its true exponent and appropriate instrument, gradually enlarged its own jurisdiction by means of crafty abuses, as well as by the regular forms of law, until none found himself too humble to escape its notice, or too high to be reached by its power. The whole land bent under its influence; and the few who comprehended the mischief that must follow bowed, like the rest, to its authority, or were subjected to its punishments.

"From an inquiry into the private opinions of individuals to an interference with the press and with printed books there was but a step. It was a step, however, that was not taken at once;—partly because books were still few and of little comparative importance anywhere, and partly because, in Spain, they had already been subjected to the censorship of the civil authority, which, in this particular, seemed unwilling to surrender its jurisdiction. But such scruples were quickly removed by the appearance and progress of the Reformation of Luther; a revolution which comes within the next period of the history of Spanish literature, when we shall find displayed, in their broad practical results, the influence of the spirit of intolerance, and the power of the Church and the Inquisition on the character of the Spanish people."—Vol. i, pp. 449—452.

This institution took its origin in the twelfth century. It was employed with bloody effect in the wars against the Albigenses. The first attempts to introduce it into Spain were vigorously resisted in some quarters; but it harmonized so well with the popular bigotry which had been developed by the Moorish wars, that the resistance was speedily overcome, and the Catholic sovereigns, Ferdinand and Isabella, actuated partly by blinded fanaticism, and partly desirous of holding in their hands so formidable an engine of state, favored its introduction. *Delirant reges, plectuntur Achivi:* the royal pair sought to enhance their own glory by destroying heretics, Moors, and Jews; and in so doing, they led into the very citadel an enemy that undermined the greatness and glory of their country. The first grand inquisitor, Torquemada, whose name is consigned to infamy with the most ferocious monsters that have spread desolation over the earth, commenced his functions soon after his appointment in 1478; and between 1481 and 1808, according to the historian Llorente, who had access to all the records of the Inquisition, in his official character of secretary, the number of victims in Spain amounted to 341,021, of whom THIRTY-ONE THOUSAND NINE HUNDRED AND TWELVE were burnt!! From its first establishment down to its final abolition in 1823, its indirect action upon the fortunes of Spain, aside from the accumulated imprisonments, tortures, and murders that darken every page of its odious history, was utterly disastrous, without a single redeeming point. Mr. Ticknor has many strong passages, in which the effects of this mysterious power, as it rears its head from time to time, are traced with a masterly hand; but we must refer the reader to the volumes themselves.

[C. C. Felton.

CHRISTIAN REGISTER.

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CRIME IN HIGH PLACES.

When, (as in the instance still fresh in the minds of our readers,) flagitious guilt is detected in one whose social position and reputation had seemed ample warrant for his excellence of character, the common remark is, "This is enough to destroy our confidence in mankind." It was no doubt some amazing breach of good faith on the part of a professed and imagined saint, that led the psalmist to say *in his haste*, "All men are liars." We are too prone to say such things *at our leisure*, and to let single events cherish in us a distrustful, suspicious temper which our general experience of life is adapted to contradict and rebuke. But far different is the lesson to be drawn from detected crime in quarters where we should least expect it. If we are conscious of any measure of virtuous principle, it is antecedently probable that we stand not alone or with few,—there is no reason why we should be better than many of our neighbors,—we have ample ground for supposing that persons of good repute generally stand on the same moral platform with ourselves. So far then as we can confide in our own integrity, purity and self-command, we not only have a right but are in duty bound, to place equal confidence in those whose outward lives are as worthy and exemplary as our own. But the lesson to be derived from such appalling disclosures is one of self-searching and self-judgment. There are questions, which seem to us to have been sent home to our own hearts as never before, since the trial and conviction for a capital crime of one of whom we had respected as a teacher and esteemed as a friend. They are these: "Is such a fall within the range of possibility for me? Have I principles beyond bribe? Could I trust myself under intense temptation? Am I so armed in the panoply of God, that I am secure of the victory in any future conflict of souls?" Even if it is morally certain that, hedged round as we are by circumstances favorable to virtue, we can never be betrayed into gross vice or crime, there remains a still deeper question,—"Is my virtue that of circumstances, or of principle? Does God see that in me, which would insure my moral safety wherever or however I might be exposed or tempted?"

It is not every character, that thinks itself religious, that is prepared to grapple with temptation. There is a certain æsthetic form of piety, which has no root in itself, and no strength either for endurance or resistance. There are persons, who have a large power of religious recepûvity, with but little fixed principles. They delight in the exercises of devotion. They love the poetry and imagery of the Bible. Their fancy is kindled, their intellect fascinated by the repesentation of divine truth. The great themes of Christianity commend themselves to their taste and judgment. They have too much true refinement of feeling not to shrink from every form of blasphemy and irreverence. They like to associate religious ideas with the incidents and occasions of common life, and without conscious hypocrisy can use a great deal of religious phraseology in the expression of their sentiments and opinions. But after all it is taste, not principle that they have. They have not taken their decided stand on the will of God and the law of Christ. They have not offered the vow of unreserved consecration. They have not taken up the resolution, "I will, God helping, live as a follower of Christ and an heir of heaven." Consequently their imagined piety is superficial and flickering. It is not of the cross-bearing sort. It shuns the rough way and spurns the crown of thorns. Lacking fixed rules and motives of action, it falls an easy prey to strong temptation. Not within the good Shepherd's fold, but only loitering near the gateway, it can, when assailed, neither protect itself nor resort to a mightier arm.

But we believe that absolute security against temptation is attainable. St. John speaks of those who "cannot sin, because they are born of God." He, to whom the truths of religion have become conscious realities, he who makes it his sincere and steadfast aim to follow Christ in all things, he who lives in habitual prayer, can find no allurement of sin so sudden or so near, that the impulse of his higher nature shall not be nearer and more prompt. In saying this however, we only speak "after the manner of men,"—describe things according to outward appearance. The security of such a disciple is not in his own unaided energy, but in his compliance with the conditions on which omnipotence supplies what human strength may lack.

Where man's work ceases and God's begins we know not, and care not to know. We believe in the necessity of both all along in the Christian life; but God be thanked that he has not enabled us to draw the line between them, inasmuch as he never forsakes the self-consecrated and devout spirit in its time of need. While therefore we dare not trust ourselves to a life unpervaded by fixed principle and habitual devotion, we feel the utmost assurance, while the divine will is our purpose, perfection our aim, prayer the daily bread of the soul, that there will be fulfilled in us those words of the Psalmist, "He will not suffer thy foot to be moved,—he that keepeth thee will not slumber."

LEGISLATION ON SLAVERY.

We meant, for the present, to have avoided the further discussion of this subject. We resume it from the conviction that there is one point of most serious magnitude in danger of being overlooked by those who occupy the place of political leaders. There are those who are so apprehensive of disunion and so anxious to calm the present agitation, that they seem ready to make any concessions of Northern convictions to Southern demands. We fear disunion as much as they. The dissolution of the Union is to our minds almost like the dissolution of the human body. We cannot say that we anticipate it, but we dread to see any causes at work which tend towards it.

But how is the Union to be preserved? One essential condition is the maintenance of the constitution, and of the constitution as it is. Loosen its authority, discard it, and no other constitution for the whole country could be framed which would be accepted by North and South and East and West as a bond of union. Union is to be maintained under the present constitution, or not at all. Any course of legislation, therefore, and any interpretation of the constitution which makes its provisions unendurable to large portions of the people will inevitably, in the first place, destroy all loyalty to that instrument, and then lead to a demand for its revision, and in points so essential as, if yielded to, to subvert its authority. An example, belonging to the times, will show what we mean.

The point which touches the North most sensitively relates to the surrender of fugitive slaves. Suppose that the Southern interpretation of the constitution be conceded; suppose it granted that an instrument framed for the protection of liberty is to be interpreted as if its main purpose were the protection of slavery, and suppose that Mason's bill, (which enables any southern claimant on evidence that satisfies any postmaster in the land, to spirit away one whom he claims as a slave, and which subjects any one who by word or act hinders him or conceals the fugitive, to a fine of $1000, to an action for damages, and to six months' imprisonment,) suppose that this bill should pass into a law and be defended on the ground that it is required by the constitution. We ask our friends what must be the result! Do they suppose that the North will patiently acquiesce in an attempt to enforce such a law as this? Do they not see that such legislation is like sowing dragons' teeth, to come up hereafter armed men?

What will be the result? The whole mass of the intelligent and conscientious men of the North will say this: "If such legislation as this is required by the constitution, of course our legislators are not to blame. They must legislate *within* the constitution. But we have obviously something to do which we hoped would never be forced on us. The people must change the constitution, must rid it of the obnoxious article, and bring it into harmony with the dictates of humanity." This is what will be said by the great mass of the most sober and stable-minded men of the North. They will demand a revision of the constitution, and this we believe would subject the country to a more alarming crisis than it has known since the government was organized. For ourselves, so important do we believe the preservation of the constitution, that we had rather see the naked question of disunion brought before the people, than this of the revision of the fundamental law. If the direct question were brought up, the people would recoil from the open gulf of disunion; but an attempt to remove those provisions from the constitution which relate to slavery, would lead to the same end indirectly, but with more certainty. It might seem harmless at first, but only to be more fatal in the result;—like the water which a child may pour into the crevices of a rock in an arctic winter, but which, once in, cannot be got out, till it freezes and bursts the vast mass into fragments.

We conceive, therefore, that the constitution should, if possible, receive a sufficiently large and liberal construction to allow of righteous legislation under it as it is. We believe this to be possible. But if, on the contrary it is construed so as to make it the friend of slavery and the foe of freedom, then this question of a revision must come up, and it is one that we dread, as full of portentous consequences. This is one of the reasons why we think it of such moment that Congress should at the present time pursue a wise course.

Already, at the South, the question of a revision of the constitution, or of disunion, is agitated, and recent speeches in the Senate are making multitudes at the North ask whether they are willing to live under the constitution as it is. Every Northern pro-slavery speech cools the affection of thousands for the constitution and the Union. We believe that the seeming favor extended to the bill of Mr. Mason in this Commonwealth has done more to destroy the feeling of loyalty to the constitution, than all the labors of the Abolitionists. The most effective coadjutors of Garrison and Wendell Phillips are those who acquiesce in and sustain such bills as that of Mr. Mason. They doubtless do it for good. They hope to conciliate the North and South. They fancy that the calm produced by the astounding idea that the constitution may require such legislation, is something permanent. We fear, on the contrary, that it is the mere lull before the tempest. At any rate we are sure that politicians can take no method so effective for making the Northern people hold in doubtful esteem the constitution and the Union.

The first part of wisdom consists in ability to give good counsel; the next is to take it.

A BISHOP'S BENEDICTION.

WITH SUGGESTIONS.

We lately heard an amusing story of that not too estimable gentleman, the Bishop of Exeter. In the course of his visitations, (in such cases one cannot help being left in some doubt which of the two meanings of this rather ambiguous word to put upon it,) he came to a parish in his diocese, of a summer afternoon, after dinner. The custom in such cases is for the Bishop, if he takes no other part in the service, to speak the benediction; and among pious believers in the Apostolic succession, a Bishop's benediction is as good as a curate's sermon. On this occasion, the rector was probably dull, and the weather warm; at any rate, the prayer-book was familiar, and the Bishop sleepy. At last the service came to a close, and, it being understood that the consecrated person was present, there was a lively expectation on the part of the people, that they should be duly, eloquently, and veritably blessed. It was an old-fashioned church, and the walls of the pews, built doubtless on the principle that the rich and the poor should not meet too closely together, nor disciples of the same Lord be brought into too profane and humiliating an equality, were about as high as a man's head. The pew in which the Bishop was concealed, a post of special honor, thus was quite secluded from vulgar observation, and farthermore, in compliance with another pleasant custom of "the church," the door was locked. All these arrangements are admirably calculated to favor and secure repose, and with laymen this repose is liable to no interruptions till the general stir at the end disturbs the slumberers. It must be remembered, in favor of the system, that the *tops* of the pews are open, so that the droppings of grace from the desk can descend into them unobstructed; and, as to the sleep, why may not sanctification find its way into a man when his eyes are shut, on the same principle that Apostolic gifts can be communicated by manipulation? At any rate, the assembly waited for the Bishop's blessing, but no Bishop arose or appeared. The pause grew longer. The rector looked confused, but was afraid to break the custom, or to take the blessing out of his diocesan's mouth. Everybody wondered what was the matter. The silence was too long to be explained even by the maxim frequently applied to such cases, that "great bodies are slow." At last, in the general suspense, the beadle,—most useful appurtenance of the church in more ways than one,—was directed to creep softly into the "lion's" den and reconnoitre. It was locked on the inside. He summoned up his courage, and hazarded the irreverence of knocking at the door of the mysteriously silent pew. He knocked once, twice, and the assembly waited, looking on. There was no answer. Was the Bishop dead, or fallen in a fit? In the stillness of the breathless expectation, certain peculiar sounds issuing from the depths of the pew relieved the people of both these dreadful fears, and at the same time dispelled all doubt as to what was really the matter. The beadle vigorously redoubled his thumps upon the door. All at once, the Bishop started up, rubbed his eyes, jumped upon a footstool, peered over the partition, blessed the people; and the people were blessed.

BAPTIST VERSION OF THE BIBLE.

We see that an animated discussion is in progress among our orthodox brethren, in relation to a corrected version of the English Scriptures, which some leading men are anxious to circulate, under the authority of the (Baptist) American and Foreign Bible Society. The project is advocated by a few of the more prominent members of that Society, the translation is prepared, and stereotype plates are ready to be presented to the Society at its next annual meeting. So far as we can gather, the object is a denominational one;—one of the principal changes proposed, being to substitute the word *immersion* in place of *baptism*. The project is earnestly opposed by the great body of the orthodox, and by none more strenuously than by the able editors of the principal Baptist newspapers. We have no doubt, that in this particular case, they are right, for it cannot be advisable for a Bible Society to circulate what can, in any sense, be regarded as a denominational version.

In saying this, however, we would not be understood as objecting to new translations, and we are glad to see the matter brought up in this way before the public. Whenever Unitarians speak of a new version, they are met with slurring charges of desiring to pervert the Scriptures. We hope that this attempt, made by orthodox and unsuspected men, may lead to a full and candid discussion of the subject.

We should be as reluctant as any to see the received version, possessing, as it does, such remarkable excellencies of style, and rooted deeply as it is in the associations of Christian believers, altered in any case where it truly represents the original. But if in any case it can be improved, we see no reason why improvement should not be attempted. Our orthodox friends must be opposed to new translations on one of three grounds; either because to attempt such a work is wrong, or that it is not needed, or that it would do more harm than good. We wish our friends of the *Congregationalist*, who have been very ready, as occasion offered, to condemn Unitarian translations, would express their deliberate opinion on these points.

1. Is there any thing wrong in attempting to make a new translation? They will not say this. They do not regard King James's translators as inspired. There was no moral wrong in the alterations which they made in the phraseology of preceding versions. It cannot be wrong to endeavor to express more accurately the meaning of the original. A true reverence for the Scriptures, and a sincere love of truth, would require us to make the English version as accurate as possible. At any rate, it cannot be wrong to correct a mis-translation.

2. Is a new version needed? For the most part we think not. The historical books are not likely to be much improved; but we think that the poetical books, and still more the Epistles of the New Testament, might be much better translated than they are. Will not our friends agree with us in this? If not, why do they look with favor on such writings as those of Lowth and Macknight, and Barnes and Stuart? Why do they read and value so many German commentaries? The moment that Barnes would clear up the obscurities of Isaiah, or Prof. Stuart write a commentary on Romans or Hebrews, the first work is to make what is substantially a new translation. In explaining difficult passages, the first thing is to get at the true force of the original words. There is not an orthodox scholar in the country, who is not habitually endeavoring to form for himself a better translation than the received version. All this is but another way of acknowledging that the common version may be improved. And if it can be improved, we should suppose that the improvement was needed.

3. But will it not do more harm than good, by unsettling the reverence of men for the authority of the Scriptures? We think not. If it be a mere reverence for the *words* of the English Bible, it may be loosened; and if they be incorrect, it ought to be. But if men reverence the spirit, rather than the letter, if their desire is to know not English words, but the truths of God, an improved translation will not lessen their reverence.

Do orthodox scholars receive harm from reading different translations? Is not a new translation often the best help to the true meaning of a passage? When they take some chapter, with which they are very familiar, and read it in French, or German, or Greek, does not the mere change of words bring out new and unsuspected meanings, and light up the whole chapter with a new significance? And if they can receive this profit from various translations, what right have they to suppose that the people generally cannot be trusted with them? This doctrine has too much of Romanism in it to suit us. Our own conviction is, that the habit of seeing different translations would be beneficial in several ways. The general agreement would be an evidence of substantial accuracy in the several translations. Differences of phraseology would serve to throw light on doubtful points, and the final tendency would be to make men reverence the spirit, rather than the letter, to make them value all translations as mere means of ascending nearer to the truth of God.

Still we are glad to see that the ablest men of the Baptist denomination are opposed to a change, and that King James's translation is to be as it has been for more than two centuries, *the* English Bible wherever our language is spoken. Other versions are useful to scholars, and to all who would gain a critical knowlege of the Scriptures. But for our public and household devotions, as a religious guide and comforter, our teacher and revered companion from childhood to age, we should be sorry to have any other translation take the place of those words which have through so many generations been held sacred by our fathers, and which, from our earliest years, have been connected with our deepest religious experience. Even its expressions, which are obsolete elsewhere, are not without their meaning in the Bible, as showing that while forms of speech everywhere else are changing, those which have once become thoroughly associated with religious subjects and our Christian affections, partake of the immortality of the truths with which they are connected.

☞ We have received from a female correspondent in Virginia, a well-written communication, urging the insufficiency of the evidence on which Prof. Webster has been convicted. We, here in Massachusetts, are accustomed to bow to judicial decisions, and to believe that a competent jury and a learned, impartial Court with all the evidence before them, are better able to judge of a man's guilt or innocence than any other persons. In the present case, we can only say that our confidence in our highest judicial tribunal has only been confirmed by an examination of the case.

COMMENTS OF THE PRESS

ON THE VERDICT IN THE CASE OF PROF. WEBSTER.

It is a thing to be regretted, in our judgment, that a portion of the public press should think it proper to give currency to the idle and presumptuous speculations of every impertinent critic who chooses to comment on this verdict. It seems to us that an Editor might reasonably discover it to be his duty to keep carefully out of his columns, everything tending to agitate the community farther on this most painful subject. There are sacred interests to the moral character and peace of the people involved in the treatment of a great crime like this. Whatever levity and coarseness and inconsiderateness there may be in common conversation and every day gossip about it, responsible journals should exhibit a more delicate and scrupulous principle, and, by withholding as well as teaching, seek to beget a healthier tone of sentiment. To petitions, or even remonstrances, addressed to the only authority that can now affect the criminal's fate, there can be, perhaps, no objection. But why go back of the decision of the Court, and stir the people with silly questions about points of law which,—so far as the people are concerned, and in this case,—are settled forever.

If judges and jury and all the departments of the judiciary have any function, any powers, or any meaning, it is put beyond all further question that Prof. Webster is to be executed for the crime of deliberate murder. It must be a brave man that will venture to place his individual opinion or feeling above the mature learning, profound wisdom, close discrimination, and tender sensibility of such a Bench; or above the accuracy of a jury formed as this jury was formed, containing men that are no friends of capital punishment, men not thought by their friends to be particularly blood-thirsty,—sitting in the Court-room, shut up to the evidence twelve days, and made familiar, in a thousand ways, with the force of circumstances that no person outside can possibly appreciate. Quite enough has been said personally of the jury and their proceedings. We happen to know something of the composition of that jury; and we only wish the flippant censors of their decision at a distance could have a direct acquaintance with the character, biasses, temperament and moral nature of the men. We shall violate no confidence in saying that one at least of the jurors,—there may have been more,—went upon the panel wholly inclined to consider the prisoner innocent,—and capable of being convinced of his guilt only by the most irresistible testimony.

The discussion of principles is always just. But can the public mind be expected to deliberate wisely on the treatment of crime while it is precisely in its present posture, heated with personal prejudices, or preoccupied by personal interest, or bewildered by events so startling, so recent, so unprecedented? We profess to entertain a due veneration for the sacredness of human life; and for the connections of the guilty party in this case we feel what our readers cannot know, because no language is sufficient to convey it. But loyalty to Truth, Right, Virtue, and the Order of Society, should stand before any commiseration for any individual. The vindication of justice is a far greater matter now than any single mortal life, or rather its prolongation in this world. Were the terrible calamity to overtake us, of seeing a near relative or trusted friend lapse into any horrible crime,—we cannot affirm what our course would be; but we hope and we pray that we should be made strong enough to yield him submissively to the impartial dealings of the statutes, and the just mercy of God.

REV. JOHN T. SARGENT has been compelled by ill health to resign the charge of the South Universalist Society in Canton Street, and will sail for Europe in the next steamer (the "America") from this port, on the first of May.

[For the Register.]

On the late Disgraceful Scene in Congress.

Fools! That, when things of high import concern
Their country's glory, and the human race,
They will not from the times a lesson learn,
But bring dishonor on their name and place.
When millions stand expectant to be free,
Is it the time for brawling and for strife;
For men on trifles still to disagree,
And waste the hour with highest duties rife?
The statesman's words are few and full of grace;
The babbler's loud and vulgar in their tone,
Ever unworthy of the time and place;
And now by folly, now by madness known;
They fill the world with tumult and with shame,
And bring a foul reproach upon his country's name.

J. V.

HARVARD UNIVERSITY. We see that a Committee in the House of Representatives have recommended, that a law should be passed by which the fellows of the Corporation of Harvard University shall be chosen by the Legislature. We suppose that our Orthodox brethren who support this measure are aware that they are thus endeavoring to establish a precedent through which the Trustees of every college in New England may be chosen in the same way, and all our colleges placed at the mercy of political changes. If they like such a prospect, we have no right to complain; for they have far more at stake than we can have. But we think that when they have seriously considered the consequences of such an act as they now propose, they will pause where they are, and be slow to venture on a line of policy, which will in the end injure far more than it can benefit them.

CARLYLE'S SEVENTY-FOUR.

One of the finest passages we have met in our reading, for some days past, is Carlyle's description—given below—in his pamphlet called "Downing Street," of an English man-of-war. It has put us thinking of several things that survive by the same self-conserving power. One of the most striking facts is this capability that an organized and settled institution has to maintain its place among established verities. And yet this is a law that we are constantly distrusting. We are always treating the best institutions, as if their very existence, as well as their efficiency, depended on present instrumentalities, and on their immediate officers, incumbents or advocates. Some men grow timid even about the permanency of the Christian Church, the Christian ministry, the Lord's Day,—forgetting the mighty self-perpetuating force that lies in them, apart from their intrinsic claims to support, and their inherent grounds of perpetuity. How many parishes hold on, with the feeblest ministrations, or none at all, outliving domestic dissensions, pastoral neglect or imbecility, pecuniary embarrassments, and all the apparent agencies of ruin, with this same tenacity of continuance!

A seventy-four can better be spared from the world than many other things. We should have no serious objections, if the law in question were suspended in that particular instance. But it might teach the children of light, something of the confidence and calm reliance, if not the wisdom, of the children of the world. Let us not be too much alarmed by superficial disturbances. Let us not abandon the ship at the first head-wind. Let us hold on our way, though certain *impressed* and constrained men desert their posts. Let us not give up any good cause, least of all the cause of Christian truth, because there may be weakness in any of its instruments, or a temporary confusion, or secessions, or inconsistency, or coldness, or feebleness, in its administration.

"Nobody knows what inarticulate traditions, remnants of old wisdom, priceless, though quite anonymous, survive in many modern things that still have life in them. 'Things are not so false always as they seem,' said a certain Professor to me once; 'of this you will find instances in every country, and in your England more than any, and I hope you will draw lessons from them.—An English seventy-four, if you look merely at the articulate law and methods of it, is one of the impossiblest entities. The captain is appointed not by pre-eminent merit in sailorship, but by parliamentary connexion; the men (this was spoken some years ago) are got by impressment; a press-gang goes out, knocks men down on the streets of sea-towns, and drags them on board; if the ship were to be stranded, I have heard they would nearly all run ashore and desert. Can anything be more unreasonable than a seventy-four? Articulately, almost nothing. But it has inarticulate traditions, ancient methods, and habitudes in it, stoicisms, nobleness, *true* rules both of sailing and of conduct; enough to keep it afloat on nature's veridical bosom, after all. See; if you bid it sail to the end of the world it will lift anchor, go, and arrive. The raging oceans do not beat it back; it, too, as well as the raging oceans, has a relationship to nature, and it does not sink, but under the due conditions is borne along. If it meet with hurricanes, it rides them out; if it meet an enemy's ship, it shivers it to powder; and in short it holds on its way, and to a wonderful extent *does* what it means and pretends to do. Assure yourself, my friend, there is an immense fund of truth somewhere or other stowed in that seventy-four."

LONGEVITY.

It is sometimes thought that there are no aged persons in these days, or at least, that there are few who reach an advanced period of life. That there are some, however, even in these degenerate days, who pass beyond the bound of three score years and ten, the following statement will show. In the town of Billerica, with less than two thousand inhabitants, the following deaths occurred in the space of about three months, during the past winter:—Rhoda Frost 90, Hannah Brown 84, Abigail Tyler 91, Sarah Foster 89, John Rogers 94, Silas Richardson 77, Elizabeth Brown 82, Mary Walker 82, Elizabeth Whiting 86. The sum of ages of these nine individuals is 775 years.

[For the Christian Register.]

ASPIRATION.

Let me have a better understanding, oh! my God—a clearer conviction every day of my necessary union with thee, as the creature of thy will, and the object of thy providence. Give me strength of mind and expansion of heart, whereby this union may be recognized and felt to be a blessing. Thou art good and doest good continually—to be good and to do good therefore are the terms of peace with thee, as between thee and thy human family. Christ is the great teacher of "the way the truth and the life." The conflict appointed us between the appetites and passions in their tendency to excess and the principle of social duty and reverence, is the great field of the Christian's labor and trial. It is a question between a leaning to selfish and sensual gratification on the one hand, and the pleasures of mercy, charity, love and truth on the other; between true love and friendship to man and piety to God on the one side, and malice envy and vicious indulgence on the other—whether the trains of thought indulged are rational and pure or the reverse; whether the affections are under government or are left to wander and attach themselves to whatever objects, at the caprice of fancy or taste. To set apart particular times for special religious reflection and self-discipline is to very little purpose if not attended also by a habit of constant vigilance. The thoughts and feelings and actions, as they pass or are to be called forth, each one by itself, furnish us the proper occasion for religious regulation. To be always on the watch, with the standard of duty ever in mind, is the only way to make progress and to live as with God in the world—so that, whatever we do, we may do it to the glory of God, seeking continually to please him. Give me the strength I need for this arduous duty. May the realities of the spiritual world have their proper weight on my mind—and the excellence of a spiritual state impress me with its full force now and every moment to come. Feeling to its full extent my accountability to exert all the powers and employ all the privileges entrusted to me, as divine Wisdom would dictate—may divine Wisdom be given to me in a sufficient measure, nor ever pride, vanity and presumption be suffered to pervert the trust. But as *affection to one's object* is every thing in the way of security for its attainment, soften, I beseech thee, my heart, and make all emotions hateful to me that are at variance with virtue and my special duty.

[For the Register.]

MESSRS EDITORS:—Permit me to call the attention of the readers of the Register to the May Day Fair to be held at Norton, a notice of which appears in another column. The various trains of cars connecting with the place leave as follows; New Bedford at 7 A. M., Boston at 7.30, Providence at 7.45, and at Taunton at 7.50. Returning, leave Norton about 4.30, P. M for Boston and Providence, and 5.30 for Taunton and New Bedford.

Those who desire it can thus have the opportunity of spending the first day of May pleasantly and of reaching their homes at an early hour. The managers of the Fair would be happy to meet their friends from all quarters, not merely for the pecuniary profit, but for the sake of the mutual interchange of thought and feeling, of which such an occasion may be made the means.

F. H.

News from the Churches.

[For the Christian Register.]

UPTON, April 20.

MESSRS. EDITORS:—As I perceive by your paper, that you give a place to news from the churches, perhaps one word concerning the new Society in this place will not be unacceptable.

Thus far this Society has prospered beyond the expectations of the most sanguine, and we trust will soon be permanently established.

The Society is hardly consolidated, but the faithful labors of the former pastor (Mr. Tenney) brought the elements together and combined in a manner that prepared the way for the zealous efforts of the present pastor, who thus far has labored succesfully and unremittingly, to carry forward the work begun so well by his predecessors.

But three years ago, and this Society gathered in feebleness and doubt, in an incommodious hall in the village. They needed and received sympathy and encouragement from other Unitarian Societies around them, and now they have a fine *church* neatly furnished throughout, a fine bell, and also a large congregation, as the result of their exertion.

When the committee shall have received what is due to the Society they will be able to liquidate all *debts*. I make these statements that those who have so kindly aided them in their feebleness, may feel that they have not given entirely in vain.

Sunday before last, the pastor asked the congregation to tarry after the close of the service, when he presented a beautiful set of communion plate from Mrs. Lydia L. Walker of Leominster. In a very short address, he spoke of the modesty of the giver that prevented her from accompanying her gift, with a formal note, of her desire to build up a true Christian church here, and elsewhere, and while our feelings were touched by the kindness of one before unknown to us, he drew our attention to the gift, as hereafter to decorate the table of "sacred memory,"—and to aid us in celebrating that rite, which in its simplicity ever appeals to us by all that is moving in obedience, tender in association, and affecting in suffering love, to walk worthily of him whose cross we would bear. A committee was then chosen to present to Mrs. Walker an acknowledgment of the receipt of the beautiful present, and our gratitude for it.

I have obtained a copy of their letter which I enclose. Hoping that what I have written is not unacceptable, yours, &c.

A. F.

BILLERICA. Rev. Mr. Thurston will dissolve his connection with the Society at Billerica about the middle of next month.

MEDFIELD. We understand that Rev. Mr. Robinson of Medfield has sent in his resignation.

ALBANY, N. Y. The Unitarian Society at Albany is again vacant. Rev. Mr. Taggart, its late Pastor, is about visiting the West as a new field of labor.

ROCHESTER, N. Y. Rev. M. Dougherty of Ireland we understand is preaching at Rochester. His engagement is for one year.

MAY DAY BREAKFAST AND FAIR AT DORCHESTER.—We are happy to learn that the members of Rev. Mr. Hall's society in Dorchester propose having a Breakfast and Fair on May Day, in aid of the American Unitarian Association. It promises to be a very interesting occasion, and we hope that all our friends in the city who wish well to the cause of missions, &c., will attend.

The bequest of the late Mr. Punchard, of Andover, for the support of a High School, though NOMINALLY made to the town of Andover, was VIRTUALLY made to a particular section of the town, and was placed under the exclusive control of specified religious sects. The school is to be located in the South Parish of Andover, and of its eight Trustees, three with their successors forever, were appointed by the testator, and the remaining five are to be chosen by the town, but all of them are, or must be, members of the Episcopalian or Calvinistic Orthodox religious sects.

AN ITALIAN NEWSPAPER.—We understand that an Italian Newspaper has been established in New York, called "L'Eco d' Italia," edited by some of the actors in the late revolution in that country. The paper has our best wishes for its success.

BOSTON JOURNAL.—We are glad to see this excellent journal exhibiting such unquestionable signs as it does of prosperity. It has recently been enlarged, and in the fulness, promptness, and variety of its intelligence, its general good sense and candor, it is inferior to no New England paper that we see.

☞ "The Children's Mission," as appears by a notice in another column, is to have its anniversary on May-Day at the Church in Bedford Street. This will be an interesting occasion for all the Teachers and Children of our Sunday Schools, and we hope there will be a full attendance.

☞ Our correspondents must not suppose that they are lightly esteemed because the publication of their articles is deferred.

Notices of New Publications.

STUDIES IN CHRISTIAN BIOGRAPHY: or Hours with Theologians and Reformers. By Samuel Osgood. New York: C. S. Francis & Co. Boston: J. H. Francis. 1850. pp. 395.

We have here given the well-chosen title of a series of scholar-like and instructive papers, which show a wide range of study, habits of discriminating thought, and unusual clearness and facility of expression. We can most sincerely recommend the volume as imparting in a pleasant way much valuable information, not easily to be got elsewhere, respecting twelve persons who have left their mark on the religious history of the world. St. Augustine, uniting in his nature the fiery devotion of Western Africa and the subtile philosophy of the East, Chrysostom, the accomplished Christian orator among a people refined to the extreme of conception, Jerome, the ascetic, John Calvin, the stern father of a sterner creed, Teresa, the inspired devotee, Faustus Socinus and Hugo Grotius, the intellectualists, George Fox, the rapt spiritualist, and Swedenborg, the mystic, with John Wesley, John Howard, and Jonathan Edwards, who under an intellect of iron felt the warm beatings of a heart of flesh, are the remarkable persons whose lives and distinguishing characteristics are discussed by Mr. Osgood, sometimes eloquently, sometimes, as in the account of Edwards, with a dialectic ability quite marked, and always with sufficient learning and in a religious spirit.

DISCOURSES ON THE CHRISTIAN SPIRIT AND LIFE. By C. A. Bartol. Second Edition, revised; with an Introduction. 1850.

It speaks well for the public taste, that a second edition of this admirable volume of Sermons should be called for so speedily. It is dedicated "To the West Church" of which the author is the junior minister. The value of this edition is greatly enhanced by the addition of an Introduction of 53 pages. We do not hesitate to say that in thought and sentiment and style it is one of the most admirable Theological Dissertations which has recently appeared, and we trust that it will be widely read. It treats of the object of Christ's Coming; Duration of his Kingdom, and Method of his Influence. They are subjects of the utmost moment and they are discussed in a spirit which must commend them to every religious and thinking mind. Instead of commenting on the Introduction, however, we prefer hereafter—what will be of much greater advantage to our readers—to extract from it largely for our columns.

LATTER DAY PAMPHLETS: "Downing Street, No. II."

Mr. Carlyle's specific for the improvement of the English government, is to infuse a larger quantity of intellect into its various offices. On the whole, we like these Pamphlets. They are extravagant, they grumble and complain respecting every thing that exists, and present no definite and practical plan of amendment. But they have the great merit of being written vigorously; they make no concessions to fashionable opinions; they ask no man's favor or approval: and above all they are a fitting counterblast to the soft sentimentalisms of the day, in whose rising flood, threatening as that of Noah, it would sometimes seem as if the good sense and manhood of the world were to be drowned.

DICTIONARY OF PRACTICAL MEDICINE: by James Copland, M. D., F.R.S.

We have received from Messrs. Harper & Bros., part 21st of the above work. It is neatly published under the editorial care of Dr. Charles A. Lee, in a style uniform with the preceding numbers. The fact that Dr. Copland's Dictionary (as fast as it appears) is distributed to the members of the Massachusetts Medical Society by the direction of their publishing committee, is a better recommendation of the value of the work, than any opinion of ours. This number commences with the latter part of the letter P, and extends to R. It contains nearly 150 pages.

THE DEAD SEA AND THE JORDAN. By W. F. Lynch, U.S N., with a Map from Accurate Surveys. A new and condensed edition. Philadelphia: Lee & Blanchard. For sale by Mussey in Boston.

We have here in a cheap form all that is of value in the larger editions of this very interesting and valuable work. It ought to be in every Sunday School Library.

MORTON MONTAGU: a Narrative founded on Facts: by C. B. Mortimer. New York: D. Appleton & Co.

The biography of a Moravian Clergyman, where religion is clothed in a garb of dulness, and the interest of an authentic narrative is buried under a fictitious name and form.

STIMPSON'S NEWS LETTER SHEET.

This is published weekly, and contains on two pages of a letter sheet, a brief abstract of the news which one might wish to communicate to a friend at a distance, while the remainder is left blank for a private letter. It seems to us a very good idea.

KING RENE'S DAUGHTER: A Danish Lyrical Drama: by Henrich Hertz. Translated by Theodore Martin. Boston: Crosby & Nichols.

A very pleasant little Poem—remarkably fine in sentiment, though not indicating any extraordinary genius.

GIBBON'S ROME.

Phillips & Sampson have issued another volume of their neat and marvellously cheap edition of Milman's Gibbon's Rome.

HUME'S HISTORY OF ENGLAND.

We adverted to the excellent edition of Hume just published by Harper, week before last. Here are four volumes.

CATALOGUE of the Louisville (Ky.) Medical School.

This is one of the most flourishing Medical Schools in the country. It has eight Professors and 376 Students.

THE THREE ROYAL MAGI. Translated and altered by C. E. Blumenthal. Philadelphia: Henry Perkins. 1850.

For sale in Boston by Crosby & Nichols.

THE LAST ERUPTION OF VESUVIUS. A Neapolitan correspondent of the *Athenæum*, describing the late eruption of Mount Vesuvius, says, "The mountain literally roared with the efforts which it made to disgorge itself, the noise being not unlike that of the firing of cannon at sea; and at every discharge there was thrown up a mass of lava and of rocks which by night showed like balls of fire. It is impossible to describe the beauty of the scene, for the night itself was pitch dark; yet so brilliant was the light from Vesuvius, that every point was brought out in relief for miles around. Castella Mare, Sorrento, even over to Capri, were more distinctly visible than by day, whilst the sea looked like a mass of liquid fire."

CONVICTIONS AND COMMUTATIONS. In answer to an order of the Senate, the Secretary of State a few days since returned the number of convictions for capital offences, in this state, for the last twenty years, with executions and commutations. The convictions were 23; the commutations 15, the executions 8. Three persons have been pardoned during that time, whose sentences had previously been commuted.

GENERAL INTELLIGENCE.

BOSTON HARBOR.—By invitation of the Committee on the Harbor, from the City Council, a party of about one hundred gentlemen made an excursion in our harbor, in the steamer Jacob Bell, on Saturday the 20th inst. The company consisted of his Honor the Mayor, and the different officers of the City Government, Hon. Sidney Willard, Mayor of Cambridge, the Aldermen and other officers of that city. Capt. Benham, of the United States Corps of Engineers, Wm. P Parrot, Esq., Civil Engineer, Mr. John Wilson, one of the most experienced and intelligent Pilots in the service, Mr. Geo. P. Tewksbury, Harbor Master, and other gentlemen familiar with the subject, and acquainted with the changes continually going on among the channels and shoals in the harbor.

The company examined the Island of the outer harbor, the massive fortifications of Fort Warren on Georges Island, and the effects of the abrasion of the upland upon the shoals and channels of the harbor.

We copy from an extended notice of the excursion in the Boston Atlas, the following account of the Public Charitable Institutions upon Deer Island, under the superintendence of John M. Moriarty M. D.

After passing "Fawn Bar" the boat landed her passengers at Deer Island. Here the Company visited the various hospitals connected with the City Institutions, and made a general examination of this immense pauper establishment.

Dr. Moriarty, the Port Physician, and Clement A. Walker, M. D., his accomplished assistant, made this visit very interesting by their polite attentions, as well as by their practical explanations of the various topics connected with the institutions under their charge. The number of patients at this island is not so large as usual at the present time. There are but few cases of small pox or ship fever, and the buildings specially used for those diseases are not occupied. The company were astonished to notice the degree of neatness and comfort which pervaded every portion of the premises; and the order and discipline evinced by the patients was the topic of general commendation. The effect of neatness, regularity and free ventilation upon the miserable, the profligate, and the ignorant, is strikingly exemplified among the inmates of this well-conducted institution.

The New Alms House, which the city authorities have contracted for, was examined by the company. This building will accommodate 1400 persons. The entire foundation, and eastern wing, have already been built, and the whole will be completed in August next. When finished, this building will be an honor and an ornament to Boston. The abject, the poor, and the abandoned, will be cared for, in a manner best calculated for their physical and moral destitution. All the appliances of modern science have been made available, to minister to their necessities, and the vast outlay required for their comfort is most cheerfully submitted to by our citizens, though most of the recipients have no higher claim to our regard, than their connection to us, by virtue of their membership of the human race.

After enjoying the hospitalities of Dr. Moriarty, the company again embarked on board their steamer, and were soon landed at Lewis' Wharf. The day was a very pleasant and profitable one to the company, and will long be remembered by them.

THE NEW MARRIAGE LAW. We insert the following copy of the new marriage law of this Commonwealth for the benefit of those of our readers, who are interested in matrimonial affairs. It will be seen, that it is no longer necessary for parties intending marriage to be "cried in church," or to have their intentions publicly announced to the world.

COMMONWEALTH OF MASSACHUSETTS.

In the year One Thousand Eight Hundred and Fifty.

AN ACT relating to banns of marriage.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same as follows:

SECTION 1. All persons intending to be joined in marriage shall cause notice of their intention to be entered before their marriage, in the office of the Clerk, Registrar, or other officer appointed for such purpose, of the city or town in which they may respectively dwell, (if within the State) and if there be no such Clerk in the place of their residence, the like entry shall be made with the Clerk of an adjoining town.

SEC. 2. The Clerk shall deliver to the parties a certificate under his hand, specifying the time when notice of the intention of marriage was entered with him, which certificate shall be delivered to the minister or magistrate, in whose presence the marriage is to be contracted, before he shall proceed to solemnize the same.

SEC. 3. Whenever parties living in this Commonwealth shall go out of it for the purpose of having a marriage solemnized between them in another State, and a marriage shall be so solemnized, and they shall return to dwell here, they are hereby required to file a certificate or declaration of their marriage, including the facts concerning marriages now required by law, with the Clerk or Registrar of the town or city where either of them lived at the time, within seven days after their return, under a penalty of ten dollars, to be recovered in the manner and to the uses specified in the third section of the "Act relating to the Registration of Births, Marriages and Deaths," passed on the second day of May, in the year Eighteen hundred and forty-nine.

SEC. 4. The fee of the Clerk or Registrar, for making the record of such marriage, shall be Fifty Cents, to be paid by the said parties.

SEC. 5. So much of the seventy-fifth chapter of the Revised Statutes as is inconsistent with this Act is hereby repealed. Provided, nevertheless, that nothing herein contained shall be so construed as to modify or alter the provisions of the twenty-second section of the said seventy-fifth chapter, which relates to marriages among the people called Friends or Quakers, but the same shall remain in full force.

HOUSE OF REPRESENTATIVES, March 27, 1850.
Passed to be enacted.
ENSIGN H. KELLOGG, Speaker.
IN SENATE, March 28, 1850.
Passed to be enacted.
MARSHALL P. WILDER, President.
Approved, March 28, 1850.
GEO. N. BRIGGS.

CALIFORNIA AND SLAVERY. The following advertisement is taken from the Mississippian of the 7th, of March 1850, published at the city of Jackson, Mississippi. It appears from this that some of the Southerners at least do not believe in Mr. Webster's declaration, that Slavery is prohibited by the laws of God from entering California.

CITIZENS of the Slave States desirous of emigrating to California with their slave property, are requested to send their names, number of slaves, and period of contemplated departure to the address of "SOUTHERN SLAVE COLONY," Jackson, Mississippi.

All letters, to meet with attention, must be *post paid*.

It is the desire of the friends of this enterprise to settle in the richest mining and agricultural portions of California, and to secure the uninterrupted enjoyment of slave property. It is estimated that by the first of May next, the members of the Slave Colony will amount to about five thousand, and the slaves to about ten thousand. The mode of effecting organization, &c., will be privately transmitted to actual members.

Jackson, Feb. 24th, 1850.—dtf.

The New York Evening Post copies the above, with the following remarks:

"This was inserted on the 24th of February, 1850, and, as the typographical cipher indicates, was published "daily, till forbid." Mr. Webster spoke on the 6th of March, 1850. At the very moment he was speaking, therefore, declaring he would vote against a prohibition of slavery in New Mexico, and announcing in advance that he should do so in defiance of any instructions of the legislature of his own state to the contrary, a "Southern Slave Colony" was in process of organization for California, with an expectation that it would number by the first of May 5000 whites and 10,000 slaves. All they ask is "sufficient time to get in"—and this Mr. Webster is willing to give them. Let it not be supposed that this is an idle expectation. The territories acquired from Mexico contain between five and six hundred thousand square miles: California has included less than two hundred thousand in her designation of boundaries; so that nearly three hundred and fifty thousand, (equal to four-fifths of the entire area of the non-slaveholding states) remain for the operation of the "Southern Slave Colony," and for the application of Mr. Webster's newly discovered law of physical geography."

DINNER OF THE MARYLAND HISTORICAL SOCIETY. The two hundred and sixteenth anniversary of the landing of the Maryland pilgrims was celebrated at Baltimore, on the sixth inst. by a dinner of the Maryland Historical Society, at the Exchange Hotel. The President of the occasion was the Hon. John P. Kennedy. Senator Webster occupied a seat on the President's right, and the English minister, Sir Henry, Lytton Bulwer, on his left.

In reply to a toast which complimented Mr. Webster on his action with regard to the present exciting questions, which are agitating Congress and the ocuntry, Mr. Webster said:

"The compliment paid me by the toast which has just been drank supposes a degree of courage in the performance of duty which I cannot but feel is too strongly stated. Men, Mr. President, are courageous in proportion to the magnitude of the object and the greatness of the stake for which they are contending. Feeble men—men of sensitive temperament, tremulous as the leaves upon the trees, have braved the terrors of the inquisition, and of the faggot—their faith sustaining and upholding them. Fearful men will plunge into the sea to save the objects of their affection or pass through the fire to secure their wives or children from destruction. Who is there that will not be courageous if he finds himself in an exigency in which the safety of his country may depend upon his exertions? And so, as a servant not new to the councils of his country, I felt on a recent occasion that the exigency demanded something which might incur risk of censure—something which might bring opprobrium. Man, sir, has a natural life and a political life,—the one to be terminated by those natural events and circumstances which occur to all, the other to end either with the natural life, or to be terminated by those political events which the changes of time and of things are ever producing. But the one and the other are to be held valuable only while they are of use—to be enjoyed only while he who enjoys them feels that he is doing something useful in his day and generation. When a public man draws his life in that capacity to a close, if he has performed his duty to his country and has been faithful to the trust reposed in him, he has that consolation which no opprobrium and no censure can take from him. But whether he ends his life as a natural or as a political man, he can never come to his final end too soon if he fails in defence of the honor and the constitution of his country."

We have not space for any further extracts from Mr. Webster's speech. Sir Henry Bulwer replied to a sentiment, which alluded to him self and to the country he represented, in a very happy manner. He concluded his remarks as follows:

"He should resist the temptation to pursue a subject which, notwithstanding, would give him the opportunity of speaking of many friends of his, distinguished in letters and arms. But this much he would say, that no success in letters or arms adding to the union of the people of the United States, could be a matter of indifference to the English people, and he could not but hope that as England would always feel an interest in all that added glory to the history of America, that so America would feel an interest in all that justly added to the historical glory of England. Of this he was sure, that if it should prove eternally true, that time first reaped unto destruction those whom age and honor first ripened into maturity, if the beautiful idea of the great father of poetry should ever become applicable to their common ancestral land—

"Like leaves on trees the race of man is found,
Now green in youth, now withering in the ground;
Thus generations in their turn decay;
So flourish these—when those are past away."

"If the arsenals which were then joyous with with the busy hum of mariners should long be silent and shipless; if the warehouses, which were then replete with the countless wealth of merchants, should long be empty and decayed; if the proud march of England should ever cease to be upon the mountain waves, and the meteor flag which for a thousand years had braved the battle and the breeze, become but the winding sheet of past renown; oft then would the historical muse of America quit the broad rivers of those grander regions for the silent banks of the deserted Thames, there to ponder over the tombs, and draw inspiration from the memories of the once great in war, in politics, in eloquence and song, whose blood circulated through the veins of those who heard him, and whose genius attended them in the Cabinet, the Council Chamber, and the field.—But, these were gloomy and idle thoughts, which he had only introduced because he knew that men rarely discovered how much they love a friend, until they contemplated the possibility of losing him

"A brighter and more real picture offered to his eye. The glorious spectacle of two great States, both powerful and flourishing, the one in the prime of youth, the other in the vigor of manhood. Two States, the same in origin, in language, and above all in character: standing side by side, hand in hand, in the van of all mankind; the first whereon true glory was to be gained: justice and mercy to be vindicated; commerce, civilization and religion to be spread. The past hallowed their union; the future smiled on it, and Heaven could not but bless is—for it was the union of family, and had for its object the benefit of the world."

ELDER JOSEPH H. SMITH. It becomes our painful duty to herald the death of another minister of the cross.

Bro. Smith penned a letter for the Herald office, Jan. 2d. 1850; but before it was sent, it became the painful duty of his companion to finish the communication, by announcing his departure to the Spirit Land.

The following is from Mr. Galacar:

Died, Rev. Joseph H. Smith, in the 39th year of his age, of a lingering illness, at his brother's residence, at New-York of the Pacific, Alta California. His death will be much lamented by all who knew him, both in this country and at home. He was a native of New-Hampshire; but, for the last ten years, he had lived in New-Bedford and vicinity, where he had labored in preaching the gospel, and as editor of the New-Bedford Reporter, in which he was a bold and faithful advocate of Temperance and of the cause of seamen. His kind and amiable qualities drew around him a large circle of friends who will feel deeply the loss of a warm-hearted and true friend.

Ever active in the cause of his Divine Master, at home, he did not, like too many others who come to this country, lose his love of the cause of Christ in an honest pursuit after wealth. He commenced a meeting at Stockton, where he resided. The same zeal, sincerity, and conscientiousness which had marked his course at home, he manifested here. Although he had the strongest inducements to swerve from his temperance principles in the business in which he was engaged, yet he did not. He set a noble example of piety and temperance, which is rarely seen here.

As a pioneer in the cause of Christ, in the wilds of the San Joaquin, his death will be lamented by all who desire the spread of the gospel; and his memory, we doubt not, will be long cherished by the inhabitants of Stockton.
[Herald and Messenger.

FREE SCHOOLS IN MISSISSIPPI. The Legislature of Mississippi has appropriated $200,000, for which the people are to be taxed, to be distributed among the several counties, in proportion to the number of children, to establish the system of free schools.

COST OF THE LATE WARS IN EUROPE. A Turin newspaper publishes a calculation of what the reaction cost Europe during the year 1849. It makes one shudder to read it. The cost in men is first given, and is as follows:

The war of Naples, and Sicily, including the men who died in prison or were shot there,	23,000
Rome, including the French soldiers,	6,000
Spaniards, victims for the *glorious* expedition,	73
War of Hungary, (both sides,)	42,000
The parts of Poland, which mingled with the war of Independence,	7,000
Hungarians dead after the capitulation of Gorgy, and in exile in Turkey,	251
Ionian Insurrection,	485
War of Italian Independence. (Milan, Venice, and Piedmont,)	31,123
Total,	111,812

More than one hundred and eleven thousand citizens sacrificed to the ambition of Kings and of the Pope! This same ambition has cost in money:

	Francs.
To France,	20,000,000
To Central Italy, (Rome, etc,)	25,000, 00
To Naples,	81,000,000
To Austria, (Lombardy and Venice included)	627,000,000
To Hungary,	19,000,000
To Russia,	503,000,000
To Piedmont, (material for war)	75,000,000
Do (national debt)	75,000,000
Total,	1,832,000,000

A French paper republishes this, remarking that the calculation is rather below the actual cost and that the war of Schleswig is not included, which was, however, very bloody and very expensive.

THE UPPER REGIONS OF THE ATMOSPHERE. Mr. J. Wise, the aeronaut, has recently published a work entitled "History and Practice of Aeronautics," from which the Philadelphia Inquirer derives the following interesting facts:

"In one place he makes us acquainted with the *still quiet on the heavens*, thus:—a bee was let off (at 8,000 feet,) which flew away, making a humming noise. At the altitude of 11,000 feet, a great linnet was liberated which flew away *directly*, but soon feeling itself abandoned in the midst of an unknown ocean, it *returned and settled on the stays of the balloon;* then mustering fresh courage, it took a second flight and dashed downwards to the earth, describing a torteous yet perpendicular track. A pigeon let off under similar circumstances afforded a more curious spectacle. Placed on the edge of the car, it rested awhile, measuring, as it were, the breadth of that unexplored sea, which it designed to traverse; now, launching into the abyss, it fluttered irregularly, and *seemed at first to try its wings* on the thin element, till after a few strokes it gained more confidence, and whirling in large circles or spirals, like the bird of prey, it precipitated itself into the mass of extended clouds, where it was lost from sight. In one of his ascents, he held a distinct conversation in the cloud with Mr. Paulin, who ascended with another balloon about the same time."

MR. SEWARD'S SPEECH IN SOUTH CAROLINA. A Southern clergyman has transmitted the annexed note to the Charleston Mercury on the reception of a copy of Mr. Seward's late speech in the Senate. We hope that by this time the frightened clergyman has recovered his self-possession and equanimity.

"*Messrs. Editors,*—I have recently received, through the mail, a copy of Mr. Seward's speech, franked by that Senator; and it is understood that most of the clergy of South Carolina have been thus honored. Will you permit me, through your columns, to suggest to my reverend brethren the course which I have myself adopted, viz. to erase their own names from the envelope, and re-direct the same, 'Hon. W. H. Seward, Washington, D. C.!' *It is proper for us, at times, to rebuke folly and vice, even though we may not hope that our monitions will prove effectual.* If we fail to convince the honorable gentleman and his clique of ignorance and presumption, we may, perchance, succeed in securing ourselves, for the future, from the intrusions of abolition blasphemy. CLERICUS.

PRAYER ON COMPULSION. The Springfield Republican relates the following anecdote:

"On Tuesday night, a person was committed to Jail, in Northampton, and placed in a room with a maniac, who had been confined there temporarily, previous to his being taken to the Insane Hospital at Brattleboro. After the new comer had "turned in" for the night, his crazy chum ordered him up, told him to dress himself, and then make a prayer, or he would choke him to death. There was no way but to obey, and after making what he supposed to be a sufficiently long prayer, he stopped. His inquisitor told him to keep on, and he actually kept him praying all night! The poor man was not relieved until the jailor carried in his breakfast. There are now 22 persons in that jail (large number for a moral place,) and we suggest that the crazy man be retained as a missionary to sleep in the different cells. It might not be amiss to let him loose on the town."

MISS WEBSTER'S LETTER. We published last week a letter from Miss Webster, taken from a Manchester paper, commenting upon her father's trial and conviction. Since then the following card has appeared in the Boston papers, from which it seems the letter was published without her consent.

"*Card.*—A letter of Miss Harriet Webster has been published, and has gone, and is going the rounds of the newspapers, contrary to her expectations or consent. The letter to which it was an answer, was from a town in New Hampshire, and from a person wholly unknown to her or her family. The letter contained strong expressions of sympathy and kindness for Dr. Webster and his family, &c., and requested an answer. Gratitude, as well as politeness, dictated an answer, of which she and her family regret the publicity. Those papers which have published it are requested to insert this card."
Cambridge, April 17, 1850.

IMMIGRATION TO THE UNITED STATES. We have received, through the kindness of Jotham [B. Munroe, Esq., the Superintendent of Alien Passengers for this port, the following statement of the number of persons arrived in the United States from foreign countries, for the year ending Sept. 30, 1849, as communicated to Congress, Dec. 4th, 1849:—

States.	Males.	Females.	Sex not stated.	Total.
Maine	2,744	2,031		4,775
N Hampshire	88	54		142
Mass.	16,980	12,556	244	29,780
Rhode Island	63	45	2	110
New York	128,954	84,782		213,736
Pennsylvania	8,028	7,449	42	15,511
Maryland	4,469	3,223		8,072
Virginia	224	148		372
S. Carolina	710	237	61	1,008
Georgia	110	99		209
Alabama	112	60		172
Louisiana	16,072	9,137		25,209
Florida	41	34		75
Texas	260	66		439
	179,253	119,915	442	299,610

SECTARIANISM. At the union meeting in Park Street Church on Monday evening, among other fine remarks which were made by different speakers, the venerable Dr. Sharp declared, that so strong was his desire for union with all real christians, and so deep was his disgust at the unholy spirit of proselytism, that if the Governor of Massachusetts lived on the other side of the street, *he would cross the street to convert him to Baptist sentiments*, but if he should come to him, he should regard it as his duty to give him the best advice in his power. This desire for christian union, and regard for the interests of all branches of the christian church, is daily and largely increasing in this city. [Christian Times.

LIFE IN NEW YORK. A New York exchange paper has the following item:

"Six little boys—one aged fourteen and the others ten—were, at a late hour on the night of the 19th. inst., found by the thirteenth district police sleeping together in a large box, at the corner of Anthony and Division street, New York, and were taken to the station house. Their parents were dead and they had no homes."

A LUCRATIVE OFFICE. The office of postmaster at San Francisco is probably the most lucrative office in the gift of the government. There are about 1000, boxes which are rented at $2 per month for each occupant; some of them being held by six or eight different individuals. The rents are estimated at $35,000 per annum.

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer acknowledges the receipt of the following sums, viz:

From Auxiliary Association in West Cambridge,	$12 00
" a lady of Boston, for the West,	15 00
" a lady,	5 00
" two ladies, by Rev. Mr. Newell,	10 00
" individuals in Rev. C. Bradford's Society, Bridgewater,	16 00
" Auxiliary Association in Leicester,	9 00
" " " in Medfield,	8 00
" two ladies of Rev. Mr. Waterston's Society,	2 00
" Mrs Sarah W. Boutelle of Fitchburg,	30 00
" Ladies' Benevolent Society in Leominster,	50 00
" Rev. Mr. Burnap's Society in Baltimore,	121 00
" a lady in Berkshire,	5 00
" Benevolent Society in First Parish in Deerfield,	24 00
" Rev. J. H. Allen of Washington,	5 00
" Rev. Mr Putnam's Society in Bolton,	16 73
" Ladies' Auxiliary Association in Stow,	10 25
" " " " in Marblehead,	20 00
" Rev. Mr. Allen's Society in Washington,	35 50
" Rev. Mr. Newell's " in Cambridge,	127 54
" Madam B. A. Van Pelt-en to constitute Rev. J. A. Buckingham a Life Member,	30 00
" Unitarian Society in Bangor, Me.,	150 00
" Rev. Mr. Coolidge's Society in Boston,	227 72
" ladies of Unitarian " in Peterboro', N. H., to constitute Rev. Liberty Billings a Life Member,	30 00
" Christ's Church in Augusta, Me., to constitute Mrs. S. Judd, a Life Member,	30 00
" Unitarian Societies in Portland,	100 00
" a boy in Rev. Mr. Peabody's Western Missions,	50
" Hingham, balance for 1848,	6 00
" Mrs. Persis K. Parkhurst,	2 00
" Auxiliary Association in Peterboro', N. H.,	20 00
" " in Syracuse, N. Y.,	44 00
" New North Society in Boston,	20 00
" Rev. C. Palfrey of Belfast,	1 00
" Auxiliary Association in Rev. Mr. Cutler's Society, Portland,	50 00
" Auxiliary Association in West Newton,	25 00
" Rev. Mr. Ware's Society in Cambridgeport,	156 00
" Mr. Chas. F. Bradford to constitute himself a Life Member,	30 00
" Unitarian Society in Westboro',	10 00
" Rev. G. W. Weeks,	1 00
" Unitarian Society in Watertown,	124 63
" friends in Leicester, Mass.,	20 00
" Jesse R. Applet-n, Esq., of Dublin, N. H., for Western Missions,	20 00
" Rev. Mr. Smith's Society in Leominster,	43 60
" Auxiliary Association in Rev. Dr. Allen's Society in Northbo o',	20 00
" Rev. J. G. Forman of West Bridgewater,	1 00

april27

☞ MAY DAY FAIR. The Ladies of the Unitarian Congregational Parish, Norton, propose holding a Fair, for the purchase of an Organ for their Church, at the Town Hall in Norton, on

WEDNESDAY, MAY 1ST,

commencing at 8 A. M., and continuing through the day and evening.

Upon the tables will be found MOSS BASKETS of FLOWERS, a great variety of USEFUL and FANCY ARTICLES, an assortment of BOOKS—and, also, of REFRESHMENTS.

"THE MAY DAY BOOK, or Sketches of May Sports, Ancient and Modern," written expressly for the occasion, will be for sale during the Fair.

MUSIC, Vocal and Instrumental, through the day and evening.

**** Admittance to the Fair 12½ cents. april27

☞ CHILDREN'S MISSION. The First Anniversary of the "Children's Mission" will be held at the Church of the Saviour, in Bedford street, on Wednesday next, May 1st, at 3 o'clock. The Annual Report will be made, and addresses from several friends of the Mission may be expected.

The Teachers and Pupils of all our Sunday Schools, and Friends of the Mission, are invited to attend

Per order of the Executive Committee,
april27 GEO. MERRILL.

☞ SPECIAL NOTICE. The Middlesex North Association, will hold their next meeting, by special appointment at President A. B. Muller's in Manchester, N. H., on Wednesday, May 8th, at 10 o'clock, A. M.

The members will please observe the change of time and place. They are also particularly invited to remain and give their presence and sympathy at a meeting for missionary purposes, to be held on the evening of that day.

Subject before the Association; The Missionary Movement among the Unitarians.
april27 JOS. C. SMITH, Scribe.

☞ MAY DAY MORNING, AT DORCHESTER. Refreshments, in the way of Breakfast, &c., in great variety, with Music and Flowers, will be provided, on the morning of the 1st of May, from 6 o'clock until noon, at Lyceum Hall, near the Meeting-House of Rev. Mr. Hall, by ladies of his Society,—in aid of the objects of the American Unitarian Association. april27

☞ We learn, with pleasure, that the Circular, issued by the Sunday School Society, has received prompt and careful attention; and that we shall probably have the fullest account of the whole system of Sunday School instruction that has ever been published by our denomination. It is very desirable that *each* School should be reported; and as the labor of making out the tables will be very great, no one should delay the requisite answers to the inquiries of the Society. april27

☞ The Secretary of the Sunday School Society would respectfully urge those Pastors and Superintendents, who have not made returns through the Circular, to forward replies at their earliest convenience. april27

☞ NOTICE. Auxiliaries and other contributors to the Unitarian Association, are particularly requested to make their Annual payments before the *second week in May*, in order that there may be sufficient funds in the Treasury before the Anniversary, to make all needful appropriations for the year, ending May 31.
april13 6t F. W. HOLLAND.

☞ THE ANNUAL MEETING OF THE CHILDREN'S MISSION. The Superintendents of the various Sunday Schools are hereby notified that their Annual Meeting for the choice of Officers will take place, as provided by the Constitution, on Wednesday next, 1st proximo, that being "the first Wednesday in May."

The Meeting will be held at No. 1 Otis Place, at 7½ o'clock, P. M.; at which time, a report of the doings of the past year will be read.

Per order,
Boston, April 27. GEORGE MERRILL, Secretary.

MARRIAGES.

In this city, by Rev Chandler Robbins, Mr Thomas D. Hatch of Cambridge, to Harriet L. Barnard of Boston.

April 14, by Rev R. C Waterston, Mr A. C. Stearns to Miss H. A. Gould, both of Boston.

On Tuesday evening, by Rev Dr Young, Mr Ezekiel L. Bascom to Miss Theresa L. Ballard, both of Gill, Mass.

April 21st, at the Church of the Saviour, by Rev R. C. Waterston, Mr William Holt to Miss Eliza A. Brown, all of Boston.

In Walpole, April 21, Mrs Nabby, widow of the late Harvey Clapp, Esq., 82.

In Brighton, on Sunday evening, by Rev Mr Whitney, Cyrus Phillips of England, to Miss Sarah E. Felton of Cambridge.

In New York, April 18, by Rev Dr Dewey, Mr Charles E. Strong to Miss Eleanor B., daughter of the late William H. Fearing.

In Rockport, by Rev Wakefield Gale, Mr Daniel T. Tarr to Miss Mary P. Smith, all of R.

In Portsmouth, N. H., April 16, by Rev A. P. Peabody, Mr Jacob Symonds of Beverly, to Mrs Elizabeth Wheeler, of this city.

In Plymouth, N. H., Mr James K Ford of Little Falls, N. Y., to Miss Louisa Livermore, daughter of Hon. Arthur Livermore.

In Harrisburg, Pa., April 14, John Linn Boyd, member of Congress from Kentucky, to Miss Ann L. Dickson of Ebensburg, Pa., a relative of Vice President Fillmore.

DEATHS.

In this city, April 22, Charles B., only child of Charles B. and Sarah E. Kingman, 1 year 4 months.

April 17, Wm. Henry, youngest son of Chas. F. and Eliza T. Leavitt, 4 yrs.

April 13, Susannah Melzard, formerly of Salem, 76—a faithful domestic for 50 years in one family.

April 23, Mrs Sarah E., wife of Mr James H. Champney, and daughter of John B. Wells, Esq., 33.

In Brighton, 6th inst, Mrs Althina Eager, 52.

In East Needham, Mrs Catharine C. Whitaker, wife of Edgar K. Whitaker, Esq.

In Marblehead, April 14, Mrs Mary, widow of the late Robt Hooper, Esq., 81.

Jan. 24, on his return from California, George F. Amory of Dorchester, Mass.

In Chelsea, April 17, Mrs Rhoda, wife of B F Delano, 34.

In Lancaster, April 10, Mrs Elizabeth Walton, 64, daughter of the late Davis Whitman, Esq, both formerly of Boston.

In Salem, April 17, Peter E. Webster, 66.

In Marblehead, April 10, Mr John Hooper, 76 yrs 5 mos.

In Portsmouth, N. H., Mr Elisha Hill, 74.

In New Bedford, Cornelius Grinnell, 92, father of Hon. Joseph Grinnell of Massachusetts, Hon. Moses H. Grinnell, and Henry Grinnell, Esq., of New York.

In Bridgeport, Ct., Hon. Marsh Moore, formerly a practicing attorney in this city, 57.

At Avon Springs, Livingston Co., N. Y., April 19, Mr Samuel Salisbury, eldest son of the late Samuel Salisbury of Boston.

In Griggsville, Ill., Mrs Elizabeth, wife of Aaron Tyler, Esq., of G., and daughter of the late Capt Ezra Ober of Beverly, Mass., 59.

At sea, on 2d March, of yellow fever, Henry A., only son of Henry Edwards of this city, late a member of the Freshman Class of '49 at Harvard University, 17.

OBITUARY.

Died in New Bedford, WILLIAM ROTCH, Jr., aged 90 years 6 months.

We are unwilling to record the death of this venerable and excellent man without one passing word beside his grave. He possessed beyond any one we ever saw, a mild patriarchal dignity of person and demeanor. Time and again as we have looked on his noble presence and his features lighted up with a calm, benevolent intelligence, we have thought, Thus must the Patriarch of old have appeared sitting before the door of his tent. There were united in him in a singular degree the three great qualities which make a man of worth,—integrity, benevolence and a cheerful piety. After a life of fourscore and ten years he passed away without a stain on his character and attended by the honor, love and veneration of rich and poor, of the aged and the young. His death was the fitting conclusion of such a life. After benedictions and farewells for all assembled around him, he closed his hands on his breast and gently fell asleep. It was the setting of the sun, which descends below our horizon to rise on a brighter world.

Died, in Southborough, on the 22d of March last, Rev. Jeroboam Parker, formerly minister of the first Parish in that town, at the advanced age of eighty-one years. Mr. Parker was a native of Southborough, where he was born in 1769. He graduated at Harvard College in 1797, and was ordained as the third minister of the first Church in Southborough, Oct. 9th, 1799. During twenty-six of thirty-three years of his ministry, he was the sole minister of the town. On the 1 th of July, 1827, at the invitation of the town, he delivered a historical discourse commemorative of the 100th anniversary of its incorporation, which was published by request of the inhabitants. In 1836 the town erected a new House for Public Worship, and the sermon which he preached at the Dedication was also published. He resigned his office as minister in 1832, and at the same time ceased to perform the functions of the ministry. He has ever since continued to reside in his native town and has been a constant worshipper, when his health permitted, in the church where he had been accustomed to minister. Judged by the statistics of his parish as given in his Historical Discourse, and by its harmony, stability and general prosperity, his ministry must be regarded as, on the whole, a successful one.

In 1820, he was elected a delegate to the State Convention on the revision of the Constitution. He was repeatedly chosen to represent the town in the State Legislature. He enjoyed, in a high degree, the confidence and affection of his people, and this they expressed by constituting him a life member of many of the Benevolent Societies of the day. He was distinguished for a sound mind, a correct judgment, a benevolent heart, and for his social and domestic character. He was unblemished in his private life, and greatly esteemed for his many amiable qualities. He loved his family, and his children will long remember with gratitude his faithfulness in imparting to them early religious instruction;—requiring them to read the holy Scriptures; furnishing them with pious books, and with every needful help to make them "wise unto salvation."

Mr. Parker sustained the married relation 51 years, and leaves a beloved wife to mourn her irreparable loss. [Com.

Shawls, Long and Square,

MANTILLAS, from Paris,
SILK GOODS,
LINEN GOODS,
DRESS GOODS,
WHITE GOODS,
HOUSE FURNISHINGS,
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EXTRAORDINARY LOW PRICES!

PURCHASERS OF DRY GOODS, of any kind, should not make selections before visiting this establishment, as on account of the large amount of our business, we are enabled to offer UNUSUAL ADVANTAGES to purchasers, both at Wholesale and Retail.

We have in progress the CONTINUATION of

THE LADIES' EXCHANGE
THROUGH TO HAWLEY STREET,

an addition of ONE HUNDRED FEET, two Stories high, to our present liberal accommodations. This, in July next, will be opened into our present store, wh ch, at that time, will be REMODELLED in a style suited to the improved position of our beautiful city, since this establishment was built. As our store will be closed for a part of July, our season will be a short one, but we shall offer our Goods at prices which will SELL THEM EARLY.

GEO. W. WARREN & CO.,
april27 5w 192 Washington street.

LITTELL'S LIVING AGE. No. 311. 12½ cents.
CONTENTS.

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2. The Scarlet Letter—N. Y. Tribune.
3. Story of a China Plate.
4. Self-Sacrifice.
5. Value of Tiphers—From the French.
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7. The White Jacket—Man of War—N. Y. Tribune,
8. Miscellanies, by W. R. Williams— "
9. French Elections; German Jealousies and Rogueries; Hungarian Soldiers; the Czar and Palmerston; Church and State; Partition of Switzerland—Examiner.

With POETRY and SHORT ARTICLES.

Published weekly, at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield sts. april27

☞ NEARLY READY. The Story of a Family. By the Author of "The Maiden Aunt." Price 25 cts.

SUNDAY School Libraries. BENJ. H. GREENE, 124 Washington street, is now collecting a very extensive assortment of approved Books for Sunday Schools, to which he solicits the attention of those interested.

Among those just from the Press, are

Fanny and her Mother.
Pictures of by gone days.
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POETRY.

[For the Register.]

[The following lines were composed by Miss TOWNSEND, of Philadelphia, after hearing Edgar Poe's "Raven," read. Her own situation of blindness and entire helplessness, is most touchingly alluded to, and the contrast in the *spirit* of the two poems is very striking.]

THE DOVE.

'Twas midnight: solemn, dark and deep!
And vainly I had courted sleep,
When worn with pain, with anguish toss'd,
Hope, faith and patience nearly lost,
I heard a sound, a gentle sound,
Breaking the solemn stillness round;
A gentle, soft and murmuring sound,
Making the stillness more profound.

I hushed my breath:—again it came!—
My heart beat faster—still the same
Low gentle murmur met my ear,
Approaching nearer and more near;
A single sound, yet soft and clear,
And strangely fraught with memories dear.

A flood of clear and silver light
Then burst upon my raptured sight,
Filling my little chamber quite,
And in that light a bird was seen;
Not "grim and black with stately mien,"
But purely white and beautiful,
With look so mild and dutiful;
A lovely bird with plumage white,
In that calm, still and clear moonlight.

Floating a moment round my head
It rested opposite my bed,
Beside a picture, lovelier
Than heathen God, and holier;
Two beauteous babes, whose sinless eyes,
Bespeak them still in Paradise,
Whose loving, soft and gentle eyes,
Tell where that land of beauty lies.

There sat the radiant, white-winged bird—
I listened, but no sound I heard—
And then I spoke, "Sweet bird," I said,
"From what far country hast thou fled?
Whence com'st thou—and why cam'st thou here,
Can'st thou bring aught my soul to cheer?
Hast thou strange news?—speak gentle dove!"
And the bird answered—"God is love."

"They tell me so," I faintly said,
"But joy has flown, and hope is dead,
And I am sick, and sad, and weary,
And life is long, and dark, and dreary—
Think not thy words my spirit move?"
Still the bird answered—"God is love."

"Some dearly loved are far away,
And some, who fondly near me stay,
Are sick, and sad, and suffering,
While I am weak and murmuring.
Each for the other grieves, and tries
To stay the tears that fill his eyes—
Why comes not comfort from above?"
Firmly, but mournfully, the dove
Distinctly answered—"God is love."

I started up—"The world" I said,
"Though beautiful it once was made,
Is full of crime and misery now:
Want sits on many a haggard brow:
The warrior wields his bloody sword,
Slaves tremble at the tyrant's words—
Vice honored—virtue scorned—we see,
Why are these ill s allowed to be?"
He raised his head, that soft-eyed dove,
As though my boldness he'd reprove,
Then bowed and answered—"God is love."

"Forgive," I said, in accents mild,
"I would I were again a child.
I've wandered from the heavenly track,
And it is late to journey back;
My wings are clipped, I cannot soar,
I strive to mount, but o'er and o'er
My feeble wings I raise in vain—
I flutter, sink and fall again!"
In low, but earnest tones, the dove
Still softly murmured—"God is love."

Thou mov'st me strangely, wondrous bird!
My soul is strongly, deeply stirred—
My heart grows lighter—may I still
My mission upon earth fulfil,
Proving my love to God sincere,
By doing *all* my duty here?
Shall past omissions be forgiven,
And shall the weary rest in heaven?"
He spread his wings, that radiant dove,
And cheerly answered—"God is love."

"Thanks, heavenly messenger," I cried,
"Remain that picture still beside;
Surrounded by the light of truth,
Companion meet for sinless youth!
Thou blessed type of Love and Peace,
My Hope and Faith thou'lt still increase—
Be ever near me, gentle dove,
I know I feel, that 'God is love!'"

MISCELLANEOUS.

UNCLE JACOB.

Uncle Jacob is not an old man. A few silvery gleams may be traced among his dark brown hair, but otherwise he is unscathed by time. If the grim fellow with the wings and hour-glass has touched him at all, it has been very gently, very politely, having neither bowed his form nor wrinkled his brow.

Good Uncle Jacob is something of a philosopher, and is wont sometimes on Sabbath evenings to be most genially reflective in his mood. Hear him:

"Well, niece, have you been to church today?"

"Yes, Uncle; have you?"

"Yes, niece, I have been to church. Yes, to be sure."

"And who preached?"

"Who?" [Here his very quiet manner becomes more animated; just a little brightening of the dark eye.] "I heard the Rev. Mr. ——."

"Goodness! did you hear *him*, that old man?"

"I *did*," said the philosopher, dryly. [There is a momentary pause, after which Uncle Jacob resumes the conversation.] "My old schoolmate, Sam Blaney, sat at my side, and as soon as the minister rose, cried, '*Humph! I wish I was at home.*'"

[Another pause. Uncle Jacob speaks as though he were thinking aloud.] "The prayers were ended, so was the singing. Sam settled himself to listen or to dose. He first, however, turning his eye to me, exclaims, '*I hope he'll be short.*'

"Service being over, I went to my lodgings; met my landlady at the parlor door, (good woman and good Christian too,) she accosted me with, who preached?"

"The Rev. Mr. ——."

"Well, you *did* have a tame time."

"Then I came in here, and you, niece, lifted both hands with, 'Goodness! did you hear *him?*' And yet I tell you, child, it was a sound, excellent discourse, replete with Bible truth."

"No doubt of it, Uncle."

"No doubt, child? No. It was full of pious thoughts, well-digested and fitly framed together."

"You found it welcome, then, Uncle?"

"Certainly I did, though it was not eloquently delivered. To be sure the Rev. gentleman is far down the declivity of life."

"But the heart in sympathy with truth finds it easily welcome," was the reply.

"Ah! niece, but you exclaimed with anything but approbation, 'Did you hear *him*! *that old man?*' In so doing you did your part to contribute to the unhealthy sentiment which I would condemn. Excitement! Excitement! Every body craves it. The worldling from countless sources, the religionist from his master. Now-a-days the minister must please the ear with his pleasant voice, he must gladden the eye with his goodly aspect, he must look intellectual, dispose his toilet elegantly, and moreover be able to move the soul by his eloquence; his words, thoughts, action and delivery must be pleasing and harmonious as the song of one who plays well upon an instrument, or you exclaim, I will not say contemptuously, 'Did your hear *him?*'"

Another pause. Uncle Jacob rocks back slowly in the large stuffed chair where he sits. The soft light of the anthracite coal fire illumines his features and sheds in the shadows of twilight a rich glow through the apartment. Again he begins, glancing at his sole listener, earnestly, yet there is certainly a looking sarcasm in the corners of his eyes,—"The crowd gathers. They fix their longing looks upon their minister; their every action exclaims, 'Tickle and entertain us, or we die.'

"Unfortunate, much abused preacher! The demand so constantly made for this stimulating process no mortal can sustain. It must be that the pulpit is the only source of intellectual life, we so besiege it. Is the sermon the all-engrossing part of public worship? *worship!* entertainment, rather. What do we worship? '*You* was not there to preach, and so I lost nothing by being absent,' said a sentimental lady to her favorite minister. Lost nothing! I doubt whether she has ever gained any thing. All her days has she attended the sanctuary, and has yet to learn that she goes to meet and worship God, not to hear man."

"But surely, uncle, you will not say that all preaching is alike, and that it matters not whom we hear?"

"No, I say not that; but this I say—there is in religious truth a sacredness and a preciousness which needs not the foreign adjuncts of which I have been speaking. The desire for entertainment from the pulpit must be felt by the preacher. As a result, at the very age when our fathers were in the zenith of their usefulness, feeding the people with the ripened fruit of their mature wisdom, the venerable minister of the present day must be laid aside; he is no longer considered capable of active usefulness. Consigned to neglect, should he come forward on any public occasion, he is met with, 'There—Mr. —— is going to speak—I hope he'll be short!'"

Uncle Jacob waxed eloquent. He proceeded: "Now, I say, God be thanked for old men,—for their quiet goodness, their serene wisdom, their gentle conservative influence. However men may slight them, God will never leave his church without them. Woe to the age, the nation, or the church that contemns the counsels of the aged! Alas for the youth, who, whatever be his education or accomplishments, is not taught to honor the old man, and to rise up before the hoary head."

"Very true uncle."

"And yet," continued he, "how often are the aged, especially among the public servants of the Most High, constrained to say to their Christian brethren, in a sense too mournfully literal, 'I will very willingly spend and be spent for you, though the more abundantly I love you the less I be loved.' And yet, from what source, save the direct teachings of God's word and Spirit, can we learn such treasures of wisdom as from an aged saint!"

There was a pause longer than before.

"Uncle Jacob!"

"What, child."

"What you have been saying, would do very well to read."

"Fudge! what are you thinking of, niece!"

Boston, March 26, 1850. M. A. C.

[Watchman and Reflector.

LETTERS TO GIRLS.

BY MRS. SWISSHELM.

"What, another lecture!" Yes, girls, another lecture. I thought long ago that I should have to read you a long one about minding your mothers. Of course, you all know the divine command.—"Honor thy father and thy mother," but very few obey it. An undutiful child is an odious character, yet very few young people feel the affection for, and show the respect and obedience to their parents, that is becoming right and beautiful. Did you ever sit and think about the anguish your mother endured to give you being? Did you ever recount the days and nights of care, toil, and anxiety, you cost her? Did you ever try to measure the love that sustained your infancy and guided your youth? Did you ever think about how much more you owe your mother than you will be able to pay? If so, did you look sour and cross when she asked you to do anything—did you vex or disobey her? If you did, it is a sin of no common magnitude, and a shame which should make you burn every time you think of it. It is a sin that is sure to bring its reward in this world. I never knew an undutiful daughter to make a happy wife and mother. The feeling that enables any one to be unkind to a mother, will make her who indulges it wretched for life. If you should lose your mother, you can little dream how the memory of every unkind look or undutiful word, every neglect of her wishes, will haunt you.

I could never tell you how I sometimes feel in remembering instances of neglect to my mother, and yet, thanks to her care, I had the name of being a good child. She told me shortly before she died, that I had never vexed her for any act of disobedience, and I would not resign the memory of her approbation for the plaudits of a world, even though I knew it was her love that hid the faults, and magnified all that was good. I know how many things I might have done to add to her happiness and repay her care, that I did not do; but the grave has cut off all opportunity to rectify mistakes, or atone for neglects. Never, never lay up for yourself the memory of an unkindness to, or neglect of your mother. If she is sick, how can you possibly get tired of waiting upon her—how can you trust any one else to take your place about her! None could have filled her place to your peevish infancy and troublesome childhood. When she is in her usual health, remember she is not so young and active as you are. Wait upon her. If she wants her knitting bring it to her, not because she could not get it herself, but to show that you are thinking about her, and love to be near her. Bring her a drink, fix her cap, pin on her kerchief, bring her shoes, get her gloves, or do some other little things for her? No matter how active and healthy she may be, or how much she may love to work, she will love to have you do any little thing that will show you are thinking of her. How I should like to get down on the floor, and put the stocking and shoes on mother's dear fat, white feet, or to stand half an hour combing and toying with her soft, brown hair! Girls, you do not know the value of your mother, if you have not lost her. Nobody loves you, nobody will love you as she does—do not be ungrateful for that love, do not repay it with coldness, or a curse of coldness will rest upon you, which you can never shake off. Unloved and unloving you will live and die, if you do not love and honor your father and mother.

One thing, never call either "old man" or "old woman." It is quite a habit in the country for young people to name their parents thus. This is rude, impudent and undutiful. Any aged person is an old man or woman. There should be something sacred, something peculiar in the word that designates parents. The tone of voice in which they are addressed should be affectionate and respectful. A short surly answer from a child to a parent falls very harshly on the ear of any person who has any idea of filial piety. Be sure, girls, that you each win for yourself the name of a dutiful daughter. It is so easy to win, that no one should be without it. It is much easier to be a good daughter than a good wife and mother. There are no conflicting interests between parent and child, as between husband and wife. A child's duties are much more easily performed than a parent's; so that she who is a good daughter may fail to be a good wife or mother; but she who fails in this first most simple relation need never hope to fill another well. Be sure, then, that you are a good daughter. It is the best preparation for every other station, and will be its own reward. The secret you dare not tell her, is a dangerous secret, and one that will be likely to bring you sorrow. The hours you spend with her will not bring you regret; and you should never feel disappointed or out of humor, for not being permitted to go to some place to which you wished to go. You should love her so well that it would not be felt a punishment to give up the gayest party to remain with her.

Nothing is more beautiful than to see a girl take off her things, and sit smilingly down with her mother, because she wished it. But this letter is growing long, and my thoughts have wandered; so good night. Go and kiss mother, as you used to do when a child, and never grow too large or wise to be a child at her side.

THE NEW MARRIAGE LAW of Massachusetts abolishes the publishments after the 28th day of April. Notice of the intention is to be given by the parties to the Town Clerk, who issues a license immediately, and with this the parties can repair at once to a minister or magistrate, and be united. When parties go out of the State, to be married, they are required within seven days of their return to file a declaration of their marriage with the Town Clerk.

WONDERS OF THE ATMOSPHERE.

There is in a late number of the *London Quarterly* a well written and instructive article on Humboldt's *Kosmos*—which contains several interesting scientific speculations. We extract the description of the wonders of the atmosphere.

"The atmosphere rises above us with its cathedral dome arching toward the heavens, of which it is the most familiar synonyme and symbol. It floats around us like that grand object which the apostle John saw in his vision, "a sea of glass like unto crystal." So massive is it that when it begins to stir it tosses about great ships like playthings, and sweeps cities and forests like snow-flakes to destruction before it; and yet it is so mobile that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass; yet a soap ball sails through it with impunity, and the thinnest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blast braces into new vigor and hardens the children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of midday, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its 'triumphant arch,' and the winds would not send their fleecy messengers on errands round the heavens; the cold ether would not shed snow feathers on the earth, nor would drops of dew gather on the flowers; the kindly rain would never fall, nor hail storms nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary monotonous blaze of light and heat dazzle and burn up all things. Were there no atmosphere, the evening sun would in a moment set, and without warning plunge the earth in darkness. But the air keeps in her hand a sheath of his rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest and to nestle to repose. In the morning the garish sun would at once bound forth from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goeth forth again to her labor till the evening."

FOR CHILDREN.

A CHILD'S EVENING TALK.

"Mother, I don't think I shall say my prayers to-night," said Laura Olford, a little girl just eight years old, to her mother, when she came into her room to say the good night words to her. "Why not dear?" said her mother.

"Why mother, you have always told me, that if I do not feel what I say, my prayers will not go to God, and I have nothing that I want to pray for to-night, and will not say them until to-morrow."

"Well dear," said her mother, "let us talk over what you have done to-day. Have you had a happy day?"

"Oh yes, mother, very happy, *almost all* happy, let me see. I went out this morning, right after breakfast, to feed the hens. I found two eggs in the nest, that were left yesterday, then I called all the hens around me, and fed them, and I had a chase after the ugly black hen, that always quarrels with the others, because she wants everything herself. Then I went down into the garden; the sun shone so bright and warm, that the walks were quite wet, but oh, it was so pleasant! and the birds sung most sweetly, and I found some dear little snowdrops. I brought some in, you know, to you, mother, and the crocuses were budded, and something red, just coming up, that I know must be my rose peony. I had a beautiful time down in the garden, mother!"

"I saw you, dear, from the parlor window, and I thought that you and the birds and the flowers were all happy together."

"I staid out until you called me, mother, to get ready to go to school, and look over the lesson I learned last evening. I said all my lessons well at school, but something happened that I ought to have told you; I did wrong once mother, yes, twice. I had forgotten to tell you."

"Well, tell me now, dear, you know I always want to know all."

"I am sorry now to think of it, dear mother, but I whispered to Hattie Hill, and Miss Allen thought Hattie whispered, and called her out, and made her sit alone all the morning. I wish I had said that it was I not Hattie; I wonder why I did not, mother."

"You were weak and ungenerous, Laura, at that moment; you were not willing to be reproved; you preferred that your friend should be blamed unjustly. Was it not so?"

"Yes, mother, but I do not feel so now."

"Ah dear, but there is the difficulty, to feel rightly, at the right time; we must be brave, when the danger is near, we must be strong, at the moment we feel the temptation to do wrong: but finish your story, dear."

"Well, nothing happened that I remember, after that, until recess; and then Annie Blake (she is a great stupid girl, ever so much older than I) wanted me to hear her say her spelling lesson, and I would'nt hear her, because I wanted to play. And I spoke impatiently to her, and she cried."

"Too much like your black hen, dear, that always wants her own way, without caring for the comfort of her companions."

Laura laughed a little, though she did not feel much like laughing.

"In the afternoon, I was very good at school, and spoke kindly to all, but I did'nt tell Annie or Hattie that I was sorry. I *was* sorry, but I did'nt want to say so. After I came home you know what I did mother, I went out with father, and played with the baby, and studied my lesson for to-morrow. I was pretty good, was'nt I?"

"Yes dear, very good, but do you not find that you have something to pray for, now that you have thought over the day more? I will pray with you."

Mrs. Olford took Laura's hand in hers, and knelt by her bedside. The words she uttered, were simple; it was a review of the day, carried up like incense to God. She expressed thankfulness for his love in making the birds sing, and the spring flowers grow; for his goodness in putting warm feelings in our hearts, and giving us friends to cling to, and be kind to. She asked forgiveness for all that had been wrong, and prayed for strength to overcome selfishness and all temptations to do wrong, and then in trustful confidence, she committed her child to Him who watches when the mother sleeps. She felt that, with each word she uttered, Laura joined in the petition; and when her mother pressed her cheek, it was wet with tears.

"Oh thank you mother," said she, "how could I say that I had nothing to pray for to-night! I hope I shall not feel so again. Before you go, mother, will you repeat those little verses to me you said the other night, 'Angels are near!'" Mrs. Olford kissed her again, repeated the verses, and then left her.

"Angels are near,
What dost thou fear?
Gently they'll bear thee
O'er life's wide sea;
Gently,—*safely.*

Angels are near,
Dost thou not hear
A seraph tone,
To thee unknown,
Warbling softly?

Angels are near,
To thy soul dear,
They call thee away
To a clearer day,
Call thee fondly.

Angels in sleep,
Watch o'er thee keep,
They whisper in dream
Of things that seem
Strange, but lovely.

Will thou not follow
Whither they go?
They'll lead thee to light
Through death's dark night,
Go trustingly."

[S. S. Gazette. O.

HARD READING.

"I would not read such a hard book," said John S—— to David A——. "I read easy books."

"Father says this will improve my mind more than any of the story books," said David.

"It is not interesting—is it?"

"It grows interesting the more I read it. I think I shall like it very much."

"I tried to read a book a good deal like it, and it was not at all interesting. I could not keep my mind upon it at all. When I got to the bottom of the page, I could not tell what I had been reading about. I want a book to be so interesting that I cannot think of any thing else till I get through with it."

"Father says if my attention wanders when I am reading, I must go back and read over again the portion that I do not recollect. I have read some of the pages of this book a great many times before I could keep my attention fixed upon the thoughts contained in them."

"I do not wish to take so much trouble when I read; it makes it too hard work."

The book that David was reading when John spoke to him as above noticed, was Watts on the Mind—a book which contains a great many judicious rules for mental culture. David's father had given it his son, and requested him to read it carefully. It is a book which all young persons would do well to study. There are too many young persons, who, like John, read only for amusement. They seldom derive much benefit from reading. Improvement, not amusement, should be the end aimed at in all reading. Books which were written merely to amuse should be avoided. No man who loves the young will write with no higher object than to afford amusement. He will aim to communicate useful knowledge, to illustrate valuable truth, or to awaken pure and lofty feelings within the youthful breast.

The young must read books on subjects which cannot be made interesting—that is, after the manner required by John. Grave works on history, and on subjects requiring reasoning, must be read if they would have strong and well disciplined minds. Those who read only for amusement will have feeble minds. Those who read thoroughly works which compel them to fix the attention, and exercise their understandings to grasp the meaning of the author, will have strong minds. Robert Hall, before he was nine years old, read some of the profoundest works of the great Jonathan Edwards.

Children should ask their parents to select for them such books as are best adapted to promote the growth of mind.

THE TREE THAT NEVER FADES.

"Mary," said George, "next summer I will not have a garden. Our pretty tree is dying, and I won't love another tree as long as I live. I will have a bird next summer, and that will stay all winter."

"George, don't you remember my beautiful canary bird? It died in the middle of the summer, and we planted bright flowers in the ground where we buried it. My bird did not live as long as the tree."

"Well, I don't see we can love anything. Dear little brother died before the bird, and I loved him better than any bird, or tree or flower. Oh! I wish we could have something to love that wouldn't die."

The day passed. During the school hours, George and Mary had almost forgotten that their tree was dying; but at evening as they drew their chairs to the table where their mother was sitting, and began to arrange the seeds they had been gathering, the remembrance of the tree came upon them.

"Mother," said Mary, "you may give these seeds to cousin John; I never want another garden."

"Yes," added George, pushing the papers in which he had carefully folded them, towards his mother, "you may give them all away. If I could find some seeds of a tree that would never fade, I should like then to have a garden. I wonder, mother, if there ever was such a garden!"

"Yes, George, I have read of a garden where the trees never die."

"A *real* garden, mother?"

"Yes, my son. In the middle of the garden, I have been told, there runs a pure river of water, clear as crystal, and on each side of the river is the *tree of life*,—a tree that never fades. That garden is *heaven*. There you may love and love for ever. There will be no death—no fading there. Let your treasure be in the tree of life, and you will have something to which your young hearts can cling, without fear, and without disappointment. Love the Saviour here, and he will prepare you to dwell in those green pastures, and besides those still waters."

THE SLAVE TRADE.—CARLYLE. The following is an extract from the London correspondence of the N. Y. Evening Post:—

"One of the most interesting debates of the session took place on the 19th March, on the motion of Mr. Hunt to address her Majesty, "praying that negotiations be forthwith entered into for the purpose of releasing this country from all treaty engagements with foreign states for maintaining armed vessels on the coast of Africa to suppress the traffic in slaves.

"In the courseof his speech, by which this motion was preceded, he developed some singular facts. He said that although one fourth of the whole naval power of Great Britian was engaged in watching the African coast, the slave trade had steadily and rapidly increased; slaves were cheaper in Brazil than they had ever been before; and the £700,000 annually expended in this preventive service was worse than thrown away. Lord John Russell opposed the motion on the ground that the presence of the British cruisers must have some effect in diminishing the slave traffic, although he went into no statistics to prove his position. It seems to me that Carlyle has said the only wise word on this subject that he has said lately, which is, that if you would stop the slave trade, you must destroy slavery in those nations where slaves are sold. If Great Britain could send her cruisers to regulate the internal economy of Brazil and Cuba, instead of sending them to run a muck with the pirates of the Gold Coast, she would be doing better."

SIMPLE CURE FOR STAMMERING.—At a recent meeting of the Boston Society of Natural History, says a Boston paper, Dr. Warren stated a simple, easy, and effectual cure of stammering, which is known to be generally a mental, not a physical defect. It is simply, at every syllable pronounced, to tap at the same time with the finger; by so doing, the most inveterate stammerer will find that he can pronounce quite fluently, and by long and constant practice he will pronounce perfectly well. Dr. Warren said that this may be explained in two ways—either by a sympathetic and consentaneous action of the nerves of voluntary motion in the finger and in those of the tongue, which is the most probable; we know, as Dr. Gould remarked, that a stammerer, who cannot speak a sentence in the usual way, can articulate perfectly well when he introduces a rhythmical movement, and sings it—or it may be that the movement of the finger distracts the attention of the individual from his speech, and allows a free action of the nerves concerned in articulation.

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